

A  
Pensive Mans  
Practise.

*Very profitable for all persons: wherein are contained*  
very deuout and necessary prayers for sundry godly purposes,  
with requisite perswasions  
before euerie  
Prayer.

Newly corrected and amended by  
*the Author* after aboue forty  
Impressions.

*Written by I. Norden.*



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*Christian Reader.*

halfe. For we see, that our long continuance in licentious and wilfull libertie in this point of negligence to serue God, is more then in the dayes of our forefathers; for when they were in distresse, when they were in danger, when they were in most perilous estate, they disclaimed their own meanes, and cleaued vnto the prouidence of GOD, they forsooke the aide of the flesh, and framed their desires according vnto the spirit: *Elias* in the Wildernesse, *Daniel* in the Lions Den, *Ioseph* in prison, *Dauid* in distresse, and all the holy ones in old time, in all their troubles, left worldly trust, and addressed themselves onely to the aide of the liuing God: not refusing such lawfull meanes, as in his wisdom hee prouided, and that past all humane hope. The children of Israel hee deliuered through the Red Sea, in time of danger: he gaue them both foode and water by vnexpected meanes: hee deliuered *Peter*, *Paul*, and others from the enemies hands miraculously in his wisdom: and hee worketh so for all that trust in him at this day. For his good will and loue is not diminished, nor his power and louing hand shortned, but in his wonted loue, hee helpeth all that relie  
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upon him. But such is the perversse crookednesse of mans nature, that now in these dayes they strive even to deny the ability of God in working for his: and by their actions they thinke that the arme of God is weakened, his power lessened, and his care of his children not to bee as then it was. And therefore they relie upon the aide of man, the helpe of flesh and blood, the strength of their owne arme, the wisdom of their owne pates, and the imagination of their owne heads, the broken reede of *Aegypt* wherein they disclaime the helpe of God, the mercy, the love, the care and providence of the most highest. For alas doe wee not see, that how many sorts of men, so many meanes to maintaine their estates? The rich, into whose hands God hath vouchsafed his gifts, they giue glorie to their owne deuices, and presume upon their owne pollicies, keeping their store for a deare yeere: whereas the will of God in giuing, is to the reliefe of their needy brethren. Now, for that the will of God is broken, the poore oppressed, and themselves thereby highly endangered, they shew themselves vnfaithfull in the providence

of God, in that they feare, that if they give, they shall impouerish themselves. They think not how God wrought with the bountifull Widow of Sarepta, *Elias* hostesse, in multiplying that, wherof she liberally gaue for his sake. They rather foolishly indeauour to heape vp riches, not knowing who shall inioy them: they purchase lands, and know not who shall inherit them: they build gay houses, and know not who shall possesse them; and flatter themselves, and say, Soule, take thine ease; when death standeth at the doore, ready to take their soule from them: And being thus cloaked with the riches of the world, the remembrance of the seruice of God is banished to the materiall Church, where If they present themselves on the Sabbath day, they thinke it a sufficient discharge to heare the ordinary seruice, when al the rest of the day they spend in worldly conference, & prophane exercise worse then the rest of the weeke. Alas, what deuotion appeareth in these persons: I speak but to them, whose conscience shall accuse themselves. God grant a speedy reformation without compulsion, God will not be mocked.

Now, for the poore afflicted ones,  
great is the frailty remaining in the

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most: God grant patience to all. Such is the common course of flesh and blood, accompanied with distresse, that for the most part, either violence, or impatience, or wilfull rebellion against God, is the effect of their conceits, touching their hard estate. And so farre vnlike Christians (for the most part) are wee, that wee in stead of being followers of him, deny him: in stead of patient acceptance of his crosse, we wilfully cast it off by meanes vnlawfull, by robbery, by theft, by violence, and by blood. And if opportunity serue to neither of these, wee euen take counsell of *Iobs* wife, to curse God, and [in brutish manner] to leaue the best refuge, namely, to repaire to GOD, and at his hands to seeke that, which in good time he giueth to all, in faith desiring it; whether it be reliefe in pouerty with *Elias*; freedome from bondage with *Daniel*; deliuerie from enemies, with *Dauid*; or comfort in all distresses, with the children of Israel. Wee seeke wrong meanes in such distresse, wherein we erre, not knowing that as God was louing vnto Israel, so he is louing vnto all that loue him truly, that call vpon him faithfully, that attend his aid patiently, and obey his will duely. There is no cause why any  
man

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man stands doubtfull of reliefe at the hands of him that neuer faileth to performe that which hee promised : for if we aske , we shall haue; if we seeke, we shall finde; if we knocke , hee will open the gate of his mercies, and powre the dew of his blessings plentifully vpon vs, not regarding the person of any , but the obedient hearts of all. And therefore may the sinner penitent, the rich man truly liberall, and the poor distressed man faithfull, (to their comforts) resort to the throne of God , in prayers, and be assuredly heard to their assured pardon in the blood of Christ, to their comfort, as well in pouerty as in abundance.

It resteth now that we pray one for another ; for our gracious King , that God may be pleased in mercy long to preserue him a King ouer vs, and that hee may continue a ioyfull Father in our English Israel. For all other Christian Kings, we must likewise pray, that God will increase in them the spirit of wisdom, & fauor to the distressed flocks vnder their seuerall charges & governments. We must be mindful of our poor Christian brethren, both at home & elsewhere: and for the aduersaries of Gods truth (that now begin to assaile vs , as

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we see, and whom God himselfe hath  
ouerthrowne, to encourage vs) that ei-  
ther it may please him to conuert them,  
or to turn their forces from vs: and that  
it might please him in mercy to direct  
the liues and conuersations of his Mini-  
sters, that they by his spirit may preach  
both truly & boldly. And lest their loose  
liues should be a slander vnto his word,  
let vs pray that his grace may hold them  
from falling into that, which the Arch-  
enemy of his religion indeuoureth to  
draw them, and whereunto the flesh is  
prone to yeeld, and the captious cauel-  
lers at the truth, ready to publish; to the  
end to bring his word ( by them duely  
preached ) into reproch in this world:  
and that wee that are to bee taught by  
their doctrine, may attentiuely heare,  
truly vnderstand, and diligently exe-  
cute that, which the word of truth  
teacheth.

*Thine in Christian  
good will,*

I. N.

**A PENSIVE**  
**Mans Practise.**

*In thy feare (deare Father) I here  
 present my selfe vnto thee, besee-  
 ching thee to heare me, and to ad-  
 dresse my heart truly and zea-  
 lously to call vpon thee.*

A short, but an effectuall Prayer, that  
 we may leaue our selues, and leane  
 vpon God.



God my God, vouchsafe to  
 take me from my selfe, that  
 I may wholly dedicate my  
 selfe vnto thee; vouchsafe to  
 take from me al things that witho-  
 raue me from thee, and giue me those things  
 which may bring me wholly vnto thee  
 in Iesus Christ, Amen.

A prayer to Christ, that he will present  
 our Prayers to God.

O Louing Iesus, who hast taken vpon  
 thee to bee our Intercessor and Ad-  
 uocate

uocate vnto God thine heavenly Father: vouchſafe (I humbly beſeech thee) to preſent theſe my ſupplications and prayers vnto his heavenly Maieſty, that for thy ſake they may be acceptable vnto him, to the waſhing away of my ſins, and obtaining things néceſſary for mee and all men according to his heavenly will in all things, through thy Blood Chriſt Ieſus, *Amen.*

O Lord increaſe our faith.

O Lord open thou my lips, that my mouth may extol thee with praife, and be thankfull vnto thee for thy benefites; and grant that I ſpeake nothing, but that which may bee to thy honour and gloꝝy, and to the reliefe of my neceſſities bodily and ſpirituall.

O Lord make ſpéed to ſend mee helpe and ſuccour from the Tower of thy ſtrength.

O Lord let thy heavenly Kingdome be alwaies ready to receiue me to eternall ſaluation. *Amen.*

Eternall praifes be vnto thee, O God. So be it.

O Lord increaſe our faith.



A Prayer for the assistance of Gods holy Spirit, to make vs apt to pray when wee be dull.

*Aske what thou wilt, and thou shalt haue,  
If thou in Christ the same doe craue;  
For Christ thy Mediator sees,  
When thou to him do'st fall on knees.*

*The Motiue.*

CHRIST our Sauiour hath willed vs to aske, and we shall haue, to seek, and we shall find, to knock, and it shall be opened vnto vs. And the more to assure vs, he most louingly perswadeth vs, if we that bee euill can giue vnto our children good gifts when they aske them; how much more shall our heavenly Father giue his holy Spirit, if we faithfully desire it? And forasmuch as our vnderstanding is darke, that we know not what to aske, nor how to pray as wee ought, but by the Spirit it selfe, who maketh request for vs with sighes, which cannot be exprest; let vs fall downe vnto the throne of his Maiesty, praying faithfully for it, and it shall be giuen vs: without the which all prayers is vaine.

The Prayer for the assistance of Gods Spirit in prayer.

O Almighty God, and omnipotent Father (who comforteth such as

be ſorrowfull, and who givest all good  
and perfect gifts) thou of thy free fa-  
vour and love haſt willed vs in all our  
afflictions and neceſſities, and as often  
as we ſtand in need of any of thy bleſ-  
ſings, or feel our ſelves burdened with  
any kind of tribulation or affliction,  
either of body or of minde, to call vnto  
thee in the name of thy ſonne Jeſus  
Chriſt, and thou wilt grant what we  
want. Moſt humbly I beſeech thee to  
ſend downe vpon my darke vnder-  
ſtanding, the bright beames of thy  
holy Spirit to lighten me, and to di-  
rect mee in all my ſupplikations and  
prayers: and ſpecially at this time,  
Oh LORD, for that thou knoweſt  
my weakenelle and ignorance to bee  
ſuch, as I am altogether vnable to  
frame my request according to thy  
will, or to ſeeke that is truly for mine  
owne ſoules health, and am altoge-  
ther ignorant of the right gate to  
knock at, without thine eſpeciall grace  
directing and aſſiſting me. Wherefore  
I moſt humbly beſeech thee in the  
name of him thy Sonne, to addreſſe  
and prepare mine heart to the right  
vnderſtanding of the true and vnſai-  
ned calling on thy name for ſuch  
things as thy wiſedome ſhall thinke  
moſt

most expedient for mee, both to the obtaining of thy heavenly Kingdome, which is before all things to be sought for, and for temporall blessings necessary, best knowne unto thy self: which, in respect of my ignorance, my dullnesse, my corruption, my weaknesse, and the guilt of mine owne conscience, I cannot craue in such due and faithful manner as I ought. And therefore (most loving Father) according to thine owne most fatherly calling, I heere prostrate my selfe in heart before thy Throne, in the name of Iesus Christ thy Son, beseeching thee that thou wilt aid mee with thine holy spirit in my prayers, that, being of my selfe dull, I may be thereby made zealous: and whereas I am of my selfe cold, I may be thereby made seruent and faithful, that my prayers be not as smoke which vanisheth, or as the wind which passeth away, as being only in the lippes, and not firme in the heart; let it be an effectuall and acceptable sacrifice, sweet and pleasant in thy sight: and let nothing passe the bounds of my unfained lippes, but that which may beseeem a single heart, alwaies sounding out thine honour, and setting forth thy most worthy

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praise.

praiſe. Let thy holy Spirit (O Lord) come vnto me, let it continue with me, worke and preuaile effectually in mee, vnto the end: that I may both at this time begin, and for euermore continue as thou wilt I ſhould, namely, in faith, that I fall not into any tentations; in hope that I may conſtantly looke for, and fruitfully attaine vnto perfect vnderſtanding of thy will, and ablenes in all things to fulfil the ſame, Make me alſo (good Lord) feruent in loue, that I may freely and vnfainedly (euen from my heart) forgive and forget all iniuries, wrongs, and euill doings of ſuch, as by any meanes haue offended mee, with hearty prayer for their amendment: that approaching vnto the throne of thy mercy (in pure and ſimple heart) I may heartily, as well for others, as for my ſelfe, for things neceſſary both for body and ſoule, make my humble petitions vnto thee, and in thy good time taſte that moſt ſweet fruit, the perſormance of my humble prayers according to thy will. So ſhall I ſing forth thy praiſe, and giue glory to thy name for euer.

○ Lord increaſe our faith.

A short prayer for zeale to pray.

**O** God Almighty, most louing and most righteous, who hast promised to instill into the hearts of thy chosen seruants, grace vnfainedly to serue thee, and to call vpon thy holy name, wherein al comfort consisteth: Touch-  
 safe I humbly beseech thee of thy mercy to expel out of my heart all naturall dulnes, misbeliefe & blindness of error, and to giue me a holy zeale, and vnfained desire to prostrate my selfe in hart before thine heavenly Majesty in faith vnfained: and that at this time it may please thee so to direct and accept my supplications and prayers, as I may obtaine at thy mercifull hands, whatsoever thou seest necessary both for body and soule, through Iesus Christ our Saviour and redeemer.

O Lord increase our faith.

A morning prayer for the working day.

*Before thou doe thy worke beginne,  
 Thanke God, crase pardon for thy sinne:  
 And then thy worke shall prosper so,  
 As want shall neuer breed thee woe.*

*The Motiue.*

**W**Hat great benefit wee receiue at the hands of Almighty God  
 by

by our naturall ſleep, none is ignorant: what perill we eſcape in the darke and dolefull night, we may eaſily iudge: and what ſouour the Almighty extendeth towards vs, in giuing vs lodging, not in the fields, but in houſes; not vpon the hard and cold ground, as *Jacob* had, but vpon ſoft pillowes, warmly couered, experience teacheth. What thanks for theſe ſo bountifull benefits of his, we are daily bound to yeeld, I would we all knew, & had will to yeeld thanks accordingly. The benefit of our comfortable ſleepe is great, and Gods work in the ſame, and in preſeruing vs, is wonderfull. Wherefore let vs be mindfull to giue him thanks, and with *Dauid* in the morning, at midday, and at night, let vs call on the name of the Lord with thanks, and ſay, Lord let me heare thy louing kindneſſe betimes in the morning, for in thee is my truſt: this ſhould be our morning ſacrifice. We ſhould conſider, that as the night is ordained for reſt, ſo is the day for trauell, for the obtaining of things neceſſary for our ſelues, and ſuch as God hath giuen vs, and not to ſtand in hope for reliefe by other mens helpes; but labor; as did *Paul* and the reſt of the Apoſtles, who tooke nothing of any, but wrought

wrought with their hands for it, because they would bee chargeable to none. And our labor being ioyned with faith and prayer, the blessing of God shall so prosper our endeouours, as nothing shall be wanting vnto vs. And therefore before we begin our labour, wee must prostrate our selues before his Throne, from whence commeth all goodnesse, yeelding vnto his heavenly Maiesty due praises for his continuall louing kindnesse towards vs. So shall we be free from danger and prosper in our callings from day to day, during the whole course of our life, which else (although our vocations breed in vs, in respect of the great increase of riches, security and pride) will be in the last day a heauy burden to our conscience, and accuse vs of ingratitude, to our eternall condemnation.

The Prayer for the working day

*(morning)*  
**O** Almighty God, Father of  
 our Lord Iesus Christ, thou  
 hast vouchsafed (of thy great goodness  
 and loue) euery from my childhood  
 vnto this day, to take such fatherly  
 care of mee, that nothing hath de-  
 stroyed or hurt mee, but I have been  
 safely

ſafely preſerued both day and night  
 from ſudden death, and from all other  
 perils and dangers, incident to man-  
 kind, and haue all my life been preſer-  
 ued, without whole mercies I had pe-  
 riſhed long ago; and of thy free fa-  
 uour and loue (without any deſert or  
 merit of mine) haue inioyed the ſweet  
 benefit of ſleep & reſt this night paſt,  
 which is moſt whoſome for my poore  
 and weake body. Oh Lord, ſuch hath  
 bin thy fatherly care of me this night  
 paſt, that the ſleep which thou haſt gi-  
 uen mee, hath been moſt comfortable  
 both to my body and ſoule, inſomuch  
 as I am the moze aptly giuen to the  
 execution of my worldly buſineſſe, and  
 the ſeruice of thy diuine Maieſty  
 this morning; wherem aſſiſt mee  
 (ſweet Lord) with the helpe of thine  
 holy Spirit, comfort and defend mee  
 this day and euer with thy mercifull  
 aide, that no affliction, hurt, or miſ-  
 fortune diſmay mee: no tribulation,  
 want or anguiſh of minde, do draw me  
 from thee: no worldly care, delight, or  
 fantaſie, carry me this day, or at any  
 time into any wicked cogitation, acti-  
 on or ſpeech: For Lord, I know that  
 it is not thy will, that any euill ſhould  
 dwell in vs, or that wee ſhould at any  
 time



time offend thee, but to keep our hearts pure and undefiled, as a fit receptacle for thy Majesty. Yet thou sufferedst sometimes unlawful affections to haue the vpper hand, to the end that wee (feeling our weaknes and corruption) should wholly cōfesse all our strength, all our godly cogitations, and good successe in our woꝝkes to proceed from thee, and any euill motion, and crosse euent, to come of our owne corruption, and corrupt affections.

All flesh is full of sin: the iust fall seuen times a day: and I sinfull wretch fall seuentie times seuen times a day. Wherefoze Lord, forgive my wickednesse, mine offences and sinne committed either this night past by foolish dreames, fantasies, or other tentatiōs, or at any time since I came into this miserable world; and grant, that being pardoned by thy mercy in Iesus Christ, I may proceede in the residue of my dayes (gouerned by thy holy Spirit) void of all offences: vsing my vocation and calling, so as it may be to the setting forth of thy glory, maintenance of thy fauour towards mee, and getting those things which may be sufficient for the maintenance of mine estate here, and for the  
reliefe

reliefe of ſuch as are committed to my  
 charge, without vſing any ſiniſter or  
 vnlawfull meanes, policy or worldly  
 deuices, which are not agreeable to  
 thy Lawes. And grant mee alwaies  
 ſuch regard of ſeruing thee, as thine  
 hand may alwaies direct mee, to good  
 and happy ſucceſſe in all my affaires.  
 Bleſſe thou the worke of mine hands  
 (good Lord) and grant mee ſo to ſhew  
 idleneſſe (the mother and nurſe of euill)  
 that both this day, and all my life, I  
 may, by godly care and trauell, get  
 mee a ſufficient and competent living  
 here, that I bee no burden and charge  
 to ſuch as are rich and wealthy, nor  
 depend vpon the ſuccor, helpe and ſur-  
 therance of others, whoſe helpe is  
 moſt ſlippery and deceitfull; leſt that  
 in hope thereof, giuing my ſelfe to I-  
 dleneſſe and loytering (when their  
 helpe ſhall bee withholden from mee)  
 I be diuinen (as the Wiſeman ſaith)  
 To goe in a ragged coate, and to want  
 my foode. But contrariwiſe (Oh  
 Lord) grant that I may ſo apply my  
 ſelfe to labour and diligent execution  
 of my buſineſſe, this day and euer, that  
 I may (through thy bleſſing) proſper  
 therein, and ſhew my ſelfe ſo helpfull  
 to the poore, impotent, and needy, as  
 the

the fruit of my travell shall extend herto, that thou maiest fulfill in mee that most sweet promise of thine: That who so considereth the poore & needy, thou wilt deliver him in the time of trouble. Lord, thy mercy is infinite, and thy love towards vs unspeakable: Wherefore giue mee grace alwaies to serue thee, yea at all times, in all places, both in labour and rest, wealth and pouerty, sicknesse and health, yea all my life, and in the houre of my death; that I may passe this day, and all the rest of my transitozy life, in the fulfilling of thy lawes, and be euer ready to come and appeare before thy throne of mercy in perfect hope of thy louing receiuing me into the bosome of thy sweet embracings, not for my worthines or deserts (which is but corruption,) but for the merits of thy sonne Iesus Christ, there to rest; enioying the fruits and benefit of his death and bitter passion. In whose name I reserve my self and all mine, both this day and euer vnto thy fatherly protection: humbly beseeching thee to direct all my thoughts, words and actions, vnto my liues end, good Lord, Amen.

O Lord increase our faith.

## A short Prayer for the morning.

I Thank thee most mercifull Father,  
 my maker and preseruer, that thou  
 hast so longingly vouchsafed to tender  
 my safety this night past, giuing mee  
 sweet sleepe to the refreshment of my  
 soule and weake body: So (of thy  
 goodnesse) vouchsafe to extend thy lo-  
 uing fauor towards me this day, that  
 thereby I may bee both safely preser-  
 ued from all kind of euill, and imploy  
 my selfe diligently vnto the executi-  
 on of my vocation, to thy glory, and to  
 the reliefe of me and mine, through  
 Christ, Amen:

O Lord increase our faith.

## A Prayer for the King.

*Who so thou be, pray God alwaies  
 To blesse our King with happy daies:  
 Whose wisdom (vnder God) shall long,  
 Maintain this Realme from forraign wrong.*

*The Motiue.*

THE certaine expectation of a long  
 peace, and gracious tranquillity,  
 may

may (without manie circumstances of words) suffice to moue thankfull mindes to prayse the GOD of Hea-  
uen for his vnspeakable loue towards vs, in giuing vs so louing and gracious a Gouvernour. Vnder whom wee may not onely peaceably liue, but enioy also the comfortable passage and foode of the Gospell, to the vnspeakeable comfort of all true Christians, longing for their saluation, when many other Nations haue wanted the same, to the famishing, as it were, of their poore soules. Wherefore, considering that we may (if not, the more to our shame) feed thereon at full, and are there too friendly intreated, and inioyned not onely (which is generall) by the word it selfe, but by seuerall instructions set forth (for the furtherance of Gods glorie, and our profit) by his Maiesty. And considering also, that the Apostle commandeth vs to pray for all men, but especially for the good and prosperous estate of Princes, that we may liue godly vnder them. We therefore aboute other nations, hauing vnspeakable cause to praise God for his fauor in vouchsafing vs this great blessing of a godlie, zealous and merciful Prince, let vs beseech God of his goodnes fauourably to look  
vpon

vpon him, and to grant vnto him a prosperous raigñ, with many & happy daies to the pleasure of him, and comfort of vs. Let vs not forget it, lest God forget vs, and turne our foode into famine, our peace into war, and his long sufferance into sharpe correction.

### The Prayer for the King.

**A**ll possible thanks we giue vnto thee, O Lord of mercy, King of all the Kingdoms and Kingdomes of the earth, for that thou hast boughsased to place ouer vs, (thy little flocke of this Realm) so gracious a protector of true religion, Iames (by thy heauenly prouidence) our King, vnder whom, enioying free liberty of the true seruice of thee, we rest in a quiet estate both of bodies and mindes. We humbly pray thy fauourable regard, to behold with mercifull eyes the samethy seruant, our soveraine Lord and Gouernour, and to fructifie his hart with the grace of thy holy Spirit, that hee alwaies inclined (by the working thereof) to the setting forth of thy word, may walke according to the truth of the same sincerely: that we thy seruants, and vnder thee his subiects, seeing his godly example,

example, may bee ashamed to fall from that true forme of honozing thy name, which for thy glozy through thy grace by the rule of thy holy word, is prescribed vnto vs. And houchsafe to stir vp in him zeale of thy glozy, and a desire to establish whatsoeuer wanteth in this Church of England for the increase of true and sincere Discipline. Banish from his heart all ignorance, and print therein perfect wisdom and knowledge of thy heavenly will: giue him an obedient mind, abounding with all humility towards thy diuine Majesty: Haue and defend him from the tyranny of foraine power and authority, and from all such as professe not inwardly vnfained zeale of the Gospel. Giue him godly Counsellors, and such zealous and true hearted Ministers of thy wil, that he and we (according to the truth of euery our seuerall functions) may sincerely serue thee in this life, and in the end for euermore raigue with thee in thy heavenly kingdom: for Iesus Christs sake our only Redeemer, Advocate, and sweet Banour, Amen.

O Lord increase our faith.

A Morning Prayer for the  
Sabbath day.

*Let labour paſſe, let prayer bee  
This day the chiefest worke for thee,  
Thy ſelfe, thy ſervant, Oxe, and Aſſe,  
This day muſt let all labour paſſe.*

## The Motiue.

**A**S the Lord hath assigned vnto man  
fixe daies of ſeuē for his neceſſary  
trauell: ſo he hath expreſſely comman-  
ded the ſeuēth to bee hallowed, and  
kept onely for the ſeruice of himſelfe.  
Wherein (all buſineſſe ſet apart) wee  
ſhould reſerue our ſelues to prayer,  
to the hearing or reading of the word of  
the Lord, without any vngodly exerciſe  
at all, as gaming, gadding, wanton pa-  
ſtimes, behauing our ſelues ſoberly. And  
as *Dauid* did euery day, ſo let vs eſpeci-  
ally on this day inſtantly call vpon the  
name of the Lord, and he will heare vs.  
And with *ſay*, let our ſoules with long-  
ing deſire in the night, ſeek vnto the  
Lord, and in the morning early call vp-  
on his name: ſo ſhall all our doings  
pleaſe him, and all goe well with vs. He  
hath reſerued this day for the ſeruice of  
himſelf, only puniſhing ſuch (euen with  
death) as breake the ſame: as it appea-  
reth in the booke of Numbers, by him  
who



who was at the commandement of the Lord stoned to death for gathering stickes on the Sabbath day. By vs it is far more prophaned. But blessed is the man that keepeth the Sabbath day vndefiled, seruing the Lord in prayer, not in seeking his owne will, but the will of the Lord. And let vs indeuour to sanctifie it, that it may be honored, and not abused and dishonored as it is, lest God the creator of it and vs, punish our disobedience with his scourges in his ire, and giue vs in stead of plenty, want; in stead of fulnes, famine, and in stead of preaching of his word, suffer vs to be besorted with vaine traditions of men. Let vs, I say, be carefull to serue the Lord with reuerence, and keep this day holy, as he hath made it holy.

The Prayer in the morning for the Sabbath day.

**O** almighty God & Father,  
 most mighty Protector and  
 keeper both of the soules  
 and bodies of the faithfull;  
 I yeld thee humble & hearty thanks  
 for defending and saving me, the sin-  
 full creature, this night past; and all  
 the rest of my life hitherunto, from sub-  
 daine

daine death, and from other perils and dangers, wherinto my silly soule and weake body are subiect to fall : and whereunto I am so beset, that had I not been preserved by thee, it could no other wise have been, but my body had perished, and my silly soule bin carried into everlasting damnation.

But most gracious Lord, my strong castle and defence, my shield and buckler, my sure refuge and succour ( who hast continuall regard of the safety of thy servants, and neuer sufferest them to be overcome with any kind of euill, nor to fall into any kind of danger ) bouchsafe to forgive me whatsoeuer I haue committed and done against thy diuine will, either sleeping or waking, this night, or at any time ( secretly or openly ) heretofore, by reason of the corruption which remaineth in me.

And bouchsafe, that as I haue by thy protection passed this night, so I may intyre at thy merciful handes what soeuer thy fatherly prouidence shall thinke meet and convenient for mine owne ; and for the reliefe of such as thou hast committed to my charge and gouernment, this day and euer.

Establish, good Lord, thy holy spirit in me, and thereby so strengthen me that

that I may withstand all euill motions of the flesh, all vngodly desires of the mind, and worldly vanities; that I may seruently as I ought, and continually, both in the morning, at night, and at noone-day, yea, and at all times and in all places, truly serue thee without hypocrisie, dissimulation, or malice. And for thy mercies sake, keepe mee this day and all the rest of my transitory life, from sudden and vnprovided death: keepe my tongue and lips, that I speake or vtter nothing, which may be either vncomey to be spoken, or whereof may redound hurt or hinderance to my selfe or others: But that I may endeavour as much as in me lieth, to speake and vtter those things which may be to the setting forth of thy glory, maintenance of peace and concord, & to the redressing of such into the right way as wander and goe astray. As for standing, lying, backbiting, false witness bearing, enuy, and such like, good Lord take utterly from me. And keepe my heart and minde from the most damnable sinne of murmuring against thee, and from despair: that in all aduersities, tribulations, and troubles, I may alwayes beare a patient, contented, faithfull, and thankesfull minde,

mind, with full perswasion, that howe  
soeuer it goe with mee, if thou suffer  
mine aduersaries being maliciously  
bent against mee, to reuile mee, perse-  
cute mee, to molest or hurt mee; or if  
thou permit my substance by any casu-  
all meanes to be diminished; or if I  
sustain losse of my friends, sicknesse of  
body, or hurt of my limmes, I may ac-  
knowledge the same to proceed through  
my sinnes by thy prouidence and loue  
for my reformation, knowing that no-  
thing happeneth vnto those whom  
thou louest (breede it within their  
weake mindes neuer so great grieffe, or  
fall it out neuer so contrary to their  
desires) but it bringeth with it some  
secret working of their good. Where-  
fore in the name of thy Sonne Iesus  
Christ, I most humbly beseech thee,  
that thou wilt vouchsafe to settle in  
my heart, such perfection of patience,  
as whatsoeuer either this day, or here-  
after shall happen or befall vnto mee,  
I may accept it as a most hollesome  
medicine for my so deadly disease of se-  
curity: and so in hope of thy louing  
kindnesse and mercy towards mee, goe  
forwards this day and all my life in  
perfect loue, vnfained zeale, and conti-  
nuall obedience to thy will in hearing  
thy

thy Word attentively, in reading the ſame diligently, in following it effectually, and in praying vnto thee zealouſly, and faithfully embracing all goodnes willingly, & auoiding all euill warily: that ſo ſpending this day religiously, I may the better proceed to the execution of my calling this weeke following, to the reliefe of my neceſſity and furtherance of my neighbours; and that continuing vnto the end, I may receiue the reward of thy celeftiall Kingdome, which thy Son Ieſus Chriſt hath purchaſed with his blood for all true beleeuers in thee. In number of whom (ſweet Lord) for the merits of him thy Son, make mee that I with them, and they with me, may continually ſing laud and praiſe vnto the Trinity: which grant for thy Son Ieſus Chriſt ſake. Amen.

O Lord increaſe our faith.

Another ſhort Morning Prayer for  
the Sabbath day.

**A**Ll poſſible thanks I render vnto thee, moſt loving and mercifull Father, that it hath pleaſed thee to bee my carefull watchman this night, preſeruing mee from many euils, and

bouchſaſing ſleepe vnto mine eyes, to  
thy vnſpeakeable comfort of my ſoule  
and body.

Let it likewise pleaſe thee, I hum-  
bly beſeech thee, to giue mee grace ac-  
cording to thy heavenly will, and ex-  
preſſe commandement (as at all times,  
ſo this day eſpecially) to apply my  
ſelfe to the ſeruiſe of thee, in all godli-  
neſſe and pureneſſe of life, leauing all  
bodily labours and exerciſe, as the ſan-  
ctity which thou in the beginning ga-  
ueſt vnto the ſeuenth day, when thou  
haideſt finiſhed all thy woꝝkes both  
juſtly deſerue. Amen.

O Lord increaſe our faith.

A Prayer for the Euening.

*When thou betakeſt thee to thy reſt,  
Commit thee to the Almightye beſt,  
For when thou lieſt downe at night,  
Thou art not ſure to ſee day-light.*

**A**lthough wee cannot at all times  
duely examine our ſelues as con-  
cerning our life paſt, yet once in the day  
it is moſt requiſite to conſider how wee  
haue ſpent the time paſt; namely, at  
night, to weigh what we haue done the  
day

day before, and in the morning to consider how wee haue past the night: For although the night was ordained for rest, yet many wicked cogitations creep into our minds, whereby we offend God and that euen in our sleepe: but especially waking, when, wallowing vpon our beds, we let our mindes runne after vanities: And so, our hearts beeing fraught with wicked desires and contagious thoughts, sleepe stealeth vpon vs, and possesseth our mortall boeies, without any calling for Gods assistance or pardon. In which dangerous slumber, if God should dissolue the body from the soule, in what case were wee dying without repentance? It greatly behooueth vs therefore, that our last cogitation (before wee take our rest, or shut vp the eye-liddes of our hearts in slumber) should be of our time past, and ill spent, and for the same to craue pardon, and that instantly in Christ: cleansing our heart from all iniquity, euen by an open confession thereof vnto God, vnto whose protection, wee may then referre vs, and sleepe. We must, as saith *Paul*, watch and be sober, singing praise vnto the Lord, as *Dauid* did giuing him thanks for the helpe of his presence, that is to say, for his protection the day

C 3

past,

past: praying the same in the night when all things (by reason of darkenesse) are hidden, and when the wicked go about their euill pretended purposes, to the disturbance of the godly.

Therefore whatsoever we do (whether we lie downe, or rise vp) let vs bee meditating the law of the Lord. So shall our sleepe comfort vs, and our labour profit vs: and whether we sleep or wake, the Lord shall be our defence and keeper.

#### A Prayer for Euenings

**O** heavenly God and eternall father, giuer of all good things, and protector of all that loue thee, I yeeld thee most humble & hearty thanks for thy inestimable benefits, not onely for keeping and preserving mee this day, but all my life, that neither my enemies haue preuailed against mee as they sought and desired, nor any other misfortune (which in this world is incident to mankind) hath ouercome me: but hast like a louing father & carefull puruier, giuen & provided for me all things necessary: in so much that I haue been well refreshed & replenished with thy great benefit of feeding, and with thy  
grace.



gracious benefit of clothing mee: ſo  
 that I haue not fainted through want  
 of foode, nor been oppreſſed with ou-  
 ermuch cold for lacke of rayment, as  
 with mine eyes (to my great grieve) I  
 may and doe behoid a number daily  
 in diuers corners of the ſtreets and  
 waies as I paſſe, who are moſt grie-  
 uouſly afflicted with hunger, cold, ſozes  
 and ſickenelle, whom alſo thou haſt  
 bought moſt deereſt, and yet ſuffereſt  
 them to be oppreſſed: and I, who haue  
 deſerued no leſſe (nay rather good  
 Lord, a great deale more then ſome of  
 them) haue by thy fatherly goodneſſe  
 not onely eſcaped thoſe afflictions, but  
 receiued at thy mercifull hands infinite  
 good gifts, and vnſpeakable benefits:  
 For which thine inestimable loue, I  
 cannot ſufficiently praiſe thee. Oh  
 Lord forgive mine offences, which  
 this day I haue committed and done  
 againſt thine Almighty Maieſty, whe-  
 ther they be ſecret and vnknowne, or  
 open: whether they were done in  
 youth, or at any time ſince. Pardon  
 them, Oh God, for Jeſus Chriſts  
 ſake; and vouchſafe mee thy grace to  
 amend my life, and to returne vnfa-  
 nedly to the ſervice of thee. And for  
 as much as I cannot continue without

thy continuall protection, vouchſafe  
to extend the ſame vnto me thy wret-  
ched Creature this night, that I may  
quietly take my reſt, which thou haſt  
appointed for a reſreſhment of my wea-  
ried members, and haſt ordained the  
night and darkneſſe, as a time moſt  
conuenient to take the ſame in, being  
a time wherein I ſhould to that end  
cease from my labours and daily af-  
faires. And to me thy poore creature  
(who of my ſelfe am neither of power  
to lie downe, nor being laid, am able  
to riſe vp) vouchſafe thine eſpeciall  
aſſiſtance and helpe, that in thy name  
I may lye downe, and receiue at thy  
mercifull hands ſweet and comforta-  
ble reſt, not according to the greedineſſe  
of my corrupt nature, but as ſhall bee  
only expedient for the reſreſhing of  
my wake body. And forasmuch,  
good Lord, as thou knoweſt with  
what mortall foes mankind is conti-  
nually compaſſed and aſſaulted both  
ſleeping and waking, who indeanour  
by all meanes to intrap vs by ſome e-  
uill or other, which we heare or ſee in  
this vale of vanity to our delight,  
though contrary to thy will, where-  
vnto we often yeeld, and that in the  
day time, much more in the darke and  
loth=

lothsome night (wherein all things are couered and hidden; and when the heaviness of drowsie sleepe keepeth down our vnderstanding, in which time of darknes, such as intend to worke wickednesse, are most ready with diligence (abhorring the light,) to put in practise their mischieuous deuices;) **I** most humbly beseech thee, **O** **G** **O** almighty, to preuent them in their euil imaginations, that in no wise they hurt mee; and grant though sleepe to my body sufficient and not ouermuch, yet to my poore soule watchfull & diligent waking, that **I** fall into no danger, by yeelding to any euill in the sleepe of my body. Touch also to guard and defend mee, that nothing hurt mee this night, that fier consume mee not (nor any thing that belongeth vnto mee) nor any other danger whatsoever dismay mee. Keepe me also, good **L**ord, from sudden and vnproviden death: And preserve me by the watch of thine holy Angels, that **I** may take my rest in quiet vntill the morning, and then giue my selfe to the execution of my duty, to the discharge of my vocation, and fulfilling of thy will, vnto my liues end. For which thy fauour, **I** humbly beseech thee, and for

all things else neceſſary for me and all  
other whom thou haſt commanded me  
to pray for; and namely, for all ſuch as  
are in any kind of affliction, in body or  
in mind, for the testimony of thy truth,  
that thou wilt ſtrengthen them & thy  
whole Church in pure Religion. And  
for all ſuch as are ſicke and diſeaſed,  
that thou wilt either reſtore them to  
health, giue them patience, or receiue  
them to thy ſelfe, out of this mortall  
life. Preſerue our King and gouernor,  
Iames by thy diuine prouidēces ſet ouer  
vs: and grant that he may continue to  
thy pleaſure, long and proſperouſly o-  
uer vs. Bleſſe his whole Realme,  
and vouchſafe vs all true repentance  
for our ſinnes, which deſerue thy hea-  
uy iudgements to be powred vpon vs,  
forgiue vs; and giue vs all hearts of  
repentance. Bleſſe and defend our Pa-  
rents, Brethren, Siſters, Kinſfolks,  
Neighbours, and al other whom thou  
wouldeſt we ſhould commend vnto  
thee in prayer, whatſoener they be, and  
whereſoener they remaine. And for the  
more true and zealous calling vnto  
thee for theſe things, giue vs all grace  
in faith to ſay that prayer, which thy  
Son Ieſus Chriſt taught vs, ſaying,  
Our Father which art in heauen, &c.

**O** Lord vouchsafe to embrace mee with the armes of thy mercy: vouchsafe to receiue me into the bosome of thy loue: shadow me with thy wings, that I may safely take my rest this night in peace, in the name of thy Son Iesus Christ. In whose name I referre mee wholly vnto thy louing protection: beseeching thee, that when my last sleepe shall come, I may take my euerlasting rest with thee, in thy celestiall Kingdome, Amen.

**O** Lord into thy hands I commend my soule, beseeching thee to blesse, preserve and defend me this night and euermore, Amen.

**O** Lord increase our faith;

Another short Prayer for the  
Euening,

**O** Almighty Lord God, I thanke thee, that this day past thou hast of thy mercy vouchsafed vnto mee thy poore Creature, not onely protection against all dangers and euils; but also all things necessary. I humbly beseech thee, of that same thy mercy, and for thy Son Iesus Christ his sake, to

to extend the like protection and fauor  
towards me this night, that I may  
enjoy at thine hands ſafe and quiet  
reſt, to the comfort and reſreſhment  
both of my body and ſoule, for Jeſus  
Chriſts ſake, Amen.

*A godly motiue to the three Pray-  
ers following.*



**A**S there can bee nothing to  
the ſicke man more ſweet  
and acceptable, then that  
which he in his owne con-  
ceit thinketh ſweete: ſo to  
the man that groneth vnder the burden  
of a ſinfull conſcience, or an hard eſtate  
in this world, there can bee nothing  
more ſweet and delightſome then that  
which may eaſe the inward mind, which  
is for the moſt part troubled with ſor-  
row for the ſame: it is therefore expe-  
dient in natural reaſon, that for the bo-  
dy the things may be prouided, which  
may agree not onely with the taſte, but  
with the health of the body of the ſicke  
man.

But farre more expedient it is, that  
ſome meanes be carefully ſought for the  
diſeaſe of the troubled mind, whether it  
be in reſpect of ſinne remaining in all,  
or

or in respect of a miserable estate in this life, not equally common to all. For as the mind ouercaried with doubt, either of being relieued in respect of a low estate, without some sweet comfort, carrieth the Soule to desolation, and layeth (as it were) before the eies of the naturall man, nothing but humane deuices and pollicies of reason, to intangle the poore soule in the net of vtter despaire, or dangerous presumption, which both are euill: So a stayed confidence in the merits of Christ, in true reformation of life, banisheth all feare of death and hell in respect of sinne, and resting truely vpon the prouidence of God, to receiue in his good time, things requisite for our bodies, expelleth all feare of perishing, in respect of a low & miserable estate in this life. Without sinne no man liueth, and therefore a necessary medicine is prayer, for the preseruatiō of al. Without worldly troubles few can liue, or at least in great danger of many casualties; and the most secure cannot say, I will be safe one houre: Nay, he must confesse his estate miserable; the beginning miserable; in wailing, crying, and howling: the middle miserable, in trauell, labour, checks, enemies, and many euils:

euils: the end miserable, in diseases, in sickness, in weaknes, disdained of all, and cast of at last as dust off the earth; and dung of the field, the fattest, the fairest, the finest, the wisest, the wantonnest, & worldliest, being meate for the wormes. Let no man then glory of a rich, or bee dismayed at a poore estate, but acknowledge that the rich as well as the poore, the King as well as the beggar, the highest as well as the lowest, all and euery one hath need of this medicine of prayer, to bee either deliuered from a miserable estate present, or from casuall calamities so common to all, if not at one time, yet at another. The Sunne riseth shining, it may set shouring, there is no estate permanent, but hath in it variety in proceeding, and alteration in the end. But these counsels are tedious to them that trust to their treasure: These perswasions are but peeuish to men wallowing in pleasure. The poore man perhaps heareth them, the zealous will assuredly learne them, and the godly will carefully performe them, not onely in respect of misery, and for the bettering of a low estate in this life, but in respect of sinne, the originall ground of all our miseries: the beame whereof being taken away, we shal see cleerely,



ly, that to a wise man riches is not more sweet, nor pouerty more sower: worldly preferment not more to bee desired; nor a low estate more to be contemned, prosperity more to be wished, or aduersity more to bee disdained, then may giue such a taste to the sicke soule, as in a cleere conscience it may say, and in action performe, that hauing nothing, it possesseth all things, and being poore, it is yet rich, &c. And to this end hath the bountifull giuer of all good gifts allotted vnto euery man his portio great or small, his estate high or low, his calling glorious or base, according to his good pleasure: that according vnto the vse or abuse of his good creatures, and according to the minds and demeanors of men, he may giue in the end eternally sweet or sower, glory or shame, life or death. And therefore, that all estates may bee to the glory of him, and our comfort (be they here in this life, high or low) let vs with contented mindes, first seeke to remoue the cause of all euils, the heauy burthen of sin, and that in the mercy and merits of Christ: For whose sake hee will then giue vs that, which in this life shall be for his name, glorious; and for our soules profitable: namely, for sinne, true repentance, for  
riches,

riches, due thankfulnesse, and in the most miserable estate, perfect patience: which God grant.

A very godly and necessary Prayer, diuided into three parts, whereof the first containeth a deuout and zealous petition for the forgiuenesse of sins, and ease in aduersity.



**O** Heauenly Father, which art most glorious, mighty, and holy; I humbly submit my selfe vnto thee, prostrate euen vpon the knees of my heart, as not worthy to lift vp mine eyes to thy throne of mercy, much lesse worthy of mercy. Yea, such (O celestially Father) is the corruption of my nature, the frowardnes of my heart, and the readinesse thereof to offend thee, that I am forced in a guilty conscience to cry out and say; O Lord rebuke me not in thine anger, nor chastice me according to the measure of wickednesse which is in me.

O h deare Father, necessary it is that thou correct me for my faults, but yet in mercy, for that is my instruction; not in iustice, for that were my condemnation.

Thou:

Thou O Lord hast made mee, and framed me in my mothers wombe: yet was I conceived and bozne in sinne, and so most wretched.

The whole race and off-spring of Adam, of whom I am bozne, according to the flesh, is corrupt. There is none that doth good, no not one.

There is none that walketh here on earth, but carrieth about him a heavy burthen of sinfull flesh, which so presseth him downe, that he grounellet in the puddle of many noysome desires.

Seeing then (O good Father) that flesh and blood cannot carry in it selfe perfect sanctity, so long as it abideth here below, but is diuers waies polluted with uncleannes; how can I poor sinfull wretch, but cry out, and confesse that I haue sinned.

The most iust haue been and are at the feeling of their weaknesse, iustly constrained to say, that the things which they should doe, they doe not: And contrariwise, that which they should not doe, they doe. Seeing then (O deare Father) that weakenesse raigneth in all flesh, consider in mercy that I am but flesh, & therefore weak and prone to fall, and to abuse thy graces and blessings many waies bestowed vpon me

Oh

O deare Father, great is thy mercy: looke not therefore strictly what is done amisse in mee, but pardon me, and say vnto me, as thou saidst vnto Paul, My grace is sufficient for thee. This O Lord is my hope: let me not be sent empty away.

O that it may please thee to turne thine eyes of mercy, not of anger towards mee, and to extend thy grace to mytine and vnfaigned refozation: I hope it (O deare Father) though I haue not deserued it.

The examples of thy free pardon banisheth despaire; Paul, Peter, David, Mary Magdelen, and other offenders, haue freely receiued comfort, where they deserued punishment: And therefore (O Lord) forgot not now the humble suite of a sinner, approaching to thy throne, in the Name of him, for whose sake they were pardoned, namely in the merits of Iesus Christ thy deare Sonne: In whom as thou art well pleased, bee pleased likewise to pardon me.

I stand not (O deare Father) to excuse or iustifie my selfe, pleading not guilty; so should I rightly be condemned.

No, I doe not onely with silence,  
but

but euen with lippes from the heart,  
cry out against my selfe, Guilty Lord,  
guilty.

What is there then to bee of iustice  
expected (most louing Father) but the  
dreadfull sentence of condemnation?  
But thy mercy is greater, and there-  
unto I doe appeale.

O Death then, where is thy sting?  
hell, where is thy victorie? The sting  
of death is sinne. But blessed bee thy  
Son Christ Iesus, who hath ouer-  
come both it and hell, and adopted vs  
into thy fauour againe, to inherite eter-  
nall life, by the shedding of his blood.

Oh deare Father, comfortable and  
sweete is the due consideration of our  
safery in Christ: yea, most pprecious is  
the peace which the true contemplati-  
on of his saving health, worketh in the  
faithfull man. For by him we are for-  
gauen, by him (deere Father) we come  
vnto thee, by him wee obtaine (of thy  
free mercy) what is most necessary in  
this life: By him we liue here, and in  
h shall we liue for euermore. Be it so  
deare Father.

Oh, great is the comfort which by  
him is ministred vnto vs: he being on-  
ly righteous, we meerey wicked.

Oh good Father, forgive therefore  
for

for his ſake, that I haue done amiſſe; lay not my ſins ſecret or manifold to my charge: but as thou haſt promiſed, ſhew mercy for thy Sonnes ſake, and leaue me not (deare Father) vnto my own will and corrupt deſires, but bzi-  
dle mine affections, and reſtraine them with the raiues of thy grace: conduct me in thy waies, and keepe mee vnder the ſhadow of thy wings, that I may doe thoſe things which my be plea-  
ſing to thee, and ſhun the things which may offend thee.

Oh heavenly Father, thy creature I am, thou madeſt me, and haſt mightily preſerued mee vnto this day: and (notwithſtanding moſt gracious God, my rebellion and impious behauiour towards thee) haſt raiſed mee from ſucking my Mothers breſts, vnto my preſent eſtate, beſt knowne to thy ſelfe. Yea, deere father, what I haue been, thou knoweſt: how and in what caſe I ſtand, proſperous and aduerſe, thou ſeeſt: and the reſt of my pilgrim-  
like daies, what and how many they ſhall be thou conſidered, from me con-  
cealed.

I wretch, cannot call againe the dayes of my race paſt, wherein I haue miſſpent much acceptable time, yee-  
ding

ding my will to the waies of wilfull and vntamed youth. And now, deare Father, intending to redeeme the time lost, and to frame my affections to reformation, I find in my selfe not onely vnablenes, but clean contrary desires which doe not onely resist thy grace, but also procure daily and accustomed allarements to sinne.

Therefore (O deare Father) great is the benefit of corruption to euery man, and most dangerous a secure and pleasing estate in this life. And this, most mercifull God, I acknowledge, because thou vouchsafest me a calling accompanied with affliction; namely, with many crosses and calamities, perils and dangers to sudden death, to sickness, casualties, enemies, hunger, thirst, slaunders, pouerty and want of necessary things, which in this life often moue vs to seeke thee.

These things (O Lord) I feele in my passage thzogh this peruerse iourney, in this wilbernes of cares wherein I walke, and yet (senseles as I am) not considering the benefit of worldly troubles, I seeme displeased, and discontent with that estate which thou, deare Father, of mercy affordest mee: It is indeed painfull, and hard,  
pore,

poore, and ignominious, and therefore  
Doe fleshly affections grudge therat;  
humane reason doth repine therat; and  
worldly men disdain me. Grant there-  
fore that euē in hart willingly I may  
submit my selfe and all mine endeuors  
vnto thy gracious direction, to thy  
mercyfull prouidence, and prouident  
care which thou hast of all thy ser-  
uants; So shall my vocation guided  
by thee, yeeld sufficient fruit and in-  
crease, to the comfortable reliefe of me  
and mine.

In vaine were it to frame my wits,  
to dispose my hands, and to addresse  
my heart to worke my better estate.  
according to the course of worldly po-  
licy and wisdom, which is foolishnesse  
before thee: for so O Lord, should I  
threw my selfe doubtfull of thy mer-  
cies, carelesse of thy comfort, and also  
obstinate against thy good pleasure.  
I beseech thee therefore, Bless thou  
my wit, frame my hands, and all the  
members of my body, alwaies to doe  
that which may tend to the discharge  
of my duty to thee, and then I know  
all good things shall be ministred vnto  
mee: bee it to good Father, for thy  
Honnes sake, Iesus Christ, Amen:



O Lord increase our faith.

*The second Part.*

A godly Petition tending to worldly reliefe, and that our vocations may prosper: most fit for him that  
is married, hauing wife  
and children.

**O** mercifull God and deare Father, forasmuch as thou hast commanded vs first to seeke the Kingdom of Heauen and the righteousness thereof, with promise that all worldly things necessary shall be ministered vnto vs: vouchsafe to expell out of my heart, all desires of worldly things disagreeing with thy will, and so direct both my minde, and inward affections, as also my body and eternall actions, that I may inwardly rightly conceiue and outwardly duely execute those things which I am in duty to thee, and loue to my Christian brethren bound to performe. And vouchsafe (good Lord) such prosperous and gracious successe vnto my labours, that my estate may be such (if it please thee) as I may be able thereby, to wade and passe thorow this hard and miserable world,

world, rather ayding, assistant and comfortable to the poore and helplese, then to be chargeable and burdensome to the rich. And that I may bee able and willing to fulfill the rule prescribed by thy Sonne Christ Iesus, to pay all men, and to owe nothing vnto any, but good will. So deare Father, shalt thou vnburden mee of a heauy charge.

And although (O Lord) I presently see no meanes of helpe, no shew of reliefe, no way to perforce that I should, yet deare Father, seeing for our comfort it is commanded vs, To aske and we shall receiue, to seeke and we shall finde, to knocke, and the doore will open: And againe thy Sonne further to assure vs of thy fatherly care of vs in this wise, encourageth vs to come vnto thee in all our necessities saying: Whatsoeuer yee aske the Father in my name, shall be giuen you, yea, in a time conuenient, yea, when it shall bee most to our true comfort and reliefe: Wherefore, to aske in mine owne name, as a person worthy to receiue what I want, I dare not: to seeke, as of my selfe able to finde, I cannot: and to knocke as a guest worthy of my selfe to be entertained, I shall bee shut out.

So

So that happy am I that haue such assurance of my request to be granted, of things necessary to be found, and to be entertained into thy fauour in the name of him for whose sake neuer any asking in faith departed empty; none seeking comfort, and found it not; noz knocking for thy grace, and entred not into the assured harbor of thy defence.

I cannot therefore rest doubtfull of thy mercies, O Lord, and in Christ Iesus name to obtaine pardon for my finnes, craving it in his name: and for my worldly comfort and relief, though I see no meanes in fleshly reason to ease me of the importable burden of an hard and miserable estate (which yet is better then I deserue,) I consider (O Lord) that infinite are the meanes which thou blest to relieve those that in thy Sours name aske it of thee, yea, beyond humane expectation, thou workest for thy seruants.

Thou increasedst the oile and meale of Helias Hostesse, most miraculously; thou feddest him past hope in the wilderness, thou broughtest water out of the hard rocke for thy people to drinke, and rainedst downe Manna for them to eat. thou feddest a huge company of people with a small outward shew

of bread. And ſhould I not aſſure my ſelfe (deare Father) that although I haue deſerued to periſh in want, thou wilt relieue mee with ſufficiency: though I deſerue pouerty, thou canſt ſend plenty: for thine is the whole world, and all that therein is, thou diſpoſeſt thy creatures to man as thou wilt, thy good and fatherly care of thy children is alwaies great, & thy power infinite: for thy ſongs ſake good Father I craue, onely that I may bee able to diſcharge the duty of my calling to thy glory, my ſoules health, mine owne and the reliefe of my family, and the benefit of thoſe that bee of the houſhold of faith: giue me therefore neither pouerty nor riches; but a neceſſary and a competent lining, and wiſdome to execute my calling in all obedience vnto thy ſacred will.

O Lord I do moſt humbly depend vpon thy providence in all things; grant therefore that neither pouerty nor riches, proſperity nor aduerſity remove me from thee, either to preſume or to diſmay, conſidering that thou tenderest reliefe to euery lining creature, and the moſt preſumptuous doe often want, The Lyons roare, and yet want their food, and the moſt ſimple are ſatified,

tified, seeking reliefe of thee: Make me therefore humble, and in all reuerence to seeke at thy hands, what of my selfe I cannot obtaine.

Although in thy wisdom euen of mercy, thou sometime tryest with aduersity and want (for patience sake) euen the most godly ones whom thou dearly louest, yet so that thou leauest them not destitute in their greatest neede: Such is thine vnsearcheable wisdom, that thou workest for the best, when naturall reason accounteth it the worst: let mee therefore in all things and at all times rest vpon thee, with an vndoubted hope of gracious successe.

Deare Father, in all humilitty I refferre me wholly to thy diuine care and providence, beseeching thee in the name of him thy Son Christ Iesus, and for his sake, that it may please thee to be mindfull of me a poore wretched creature, who rightly deserue nothing but punishment for my manifold iniquities: yet in his name I humbly presume to aske those things which thou knowest necessary and expedient for me: and consider daily all things whereof I haue need. Thou, deare Father, hast thus promised: vouchsafe

euē so to perfoꝛme it: speak the woꝛd, and things shall be done as thou wilt; yea, thy will is thy woꝛd, and what thou wilt comūeth to passe, to the rich comfort of thine, beyond that they aske oꝛ looke foꝛ.

So that (**O Lord**) thou seest and best knowest in what estate I presently stand, & that I am diuers waies endangered: yet it is in thy power (**good Lord**) to pꝛeuent whatsoeuer euill imminent, and so to aid me, so to assist me, and so to woꝛke foꝛ me, that notwithstanding in woꝛldly imagination, I be like to fall into bitter mislike, and condemnation of the woꝛld, into meere misery, which my enemies greedily gape foꝛ. I may by thy most gracious meanes be so deliuered, pꝛeserued, and relieved, that what I cannot in respect of my low estate, now presently perfoꝛme as I ought and would, and as is expected of mee, I may in thy good time to the discharge of my duty to thee and them, to my comfort, bring to passe, without woꝛldly compulsion now thꝛeatned: bring these things to passe, deare Father, according to thy good pleasure; and in the meane time bouchsafe to mitigate the rigour of their hearts that seeke violence against me.

**Make**

Make me patient O Lord, and vnfa-  
nedly thankfull, increafe my faith, and  
faueur my cause: confider my diftrefle  
and giue me comfort; affoord mee thy  
wifdome, to gouerne my deuices ac-  
cording to thy will. And forasmuch as  
it hath pleased thee to lay the yoke of  
wedlocke vpon me, which naturally is  
accompanied with many cares, boughs-  
fate (O Lord) to make it comfortable  
vnto me; and grant that my wife may  
shew her selfe a swete and ioyfull  
companion vnto mee. Furnish her  
(O Lord) with perfect wifdome in  
thee; endue her with the knowledges  
of my truth, boughsate her godly and  
decent qualities, giue her patience and  
thankfulnes in all things, and giue vs  
grace each to loue another, and to bee  
in loue and charity with all men. And  
grant vs a godly care of the vertuous  
and godly education of our children  
and familie, & indue them (good Lord)  
with such inward towardnesse to fol-  
low thy will, that they may grow vp  
daily, and increafe continually into  
thy faith, feare, and loue, and the true  
knowledge of thy Word and will, and  
ablenesse to vs and them, to follow the  
truth thereof vnto the end.

O Lord increaſe our faith.

*The third Part.*

For the eſtate of the whole Church,  
ſit in theſe dayes to bee of-  
ten ſaid.

**O** beare Father, vouchſafe to  
bleſſe and preſerue all thoſe for  
whom thou wouldeſt we ſhould pray,  
namely our King and Governour; de-  
ſend him with thy hand, from the blow  
by deſires of his and thine enemies;  
giue him a ſtaled confidence in thy de-  
ſence, and ioyfull dates to raigne ouer  
vs: grant vnto him zealous care of  
the furtherance of thy Word, in true  
Diſcipline.

Endue his Counſell (O Lord)  
with thy grace: Direct them in their  
deuiſes by thy holy Spirit, th it as  
thy word preſcribeth, they may main-  
taine by godly policy, the ſafety of him  
our ſoueraign thy ſervant lames, that  
he may truly ſeek the preſervation of  
true Religion, the aduancement of thy  
glozy, the quiet of the Church & com-  
mon wealth of Iſrael: frame their  
heartes (O Lord) to execute iuſtice  
with



without respect of persons, to giue to euery man by the sword of their authority, that which is truly due: giue them will and ablenesse to finde out and cut off the secret and open enemies of the Church and Christian Religion.

O Lord, rise vp in the behalfe of thy seruants, that are any where afflicted or indangered for the testimony of their truly afflicted consciences. Defend them, O mercifull God, from the hands of the wicked men, aduersaries of the crosse of Christ, confound those that seeke to supplant the free vse of thy Gospell, let none preuaile against this land, throw them downe, and let them rise vp no more: So shall thy name onely be glorified.

Instruct all those that haue the charge of thy sheepe, aid them with thy grace, and giue them both knowledge and will, and boldnesse to teach the truth by word, exhortation and doctrine, as also in life, conuersation, and all externall godly behauiours.

Blesse and keepe all thy children (O Lord) wheresoeuer they remaine, and of what estate, condition, calling, or ministry soeuer they be of: and grant amongst thy children such a mutuall consent in true Religion, that in these

hard and dangerous daies one may  
 shew himselfe helpefull to another, as  
 thou hast commanded. Grant refo-  
 rmation to sinners. Be patient (O  
 Lord (and pleased with vs in Christ  
 thy Sonne, and lay not the punish-  
 ment and plagues byon this Land,  
 which for the iniquities therof it hath  
 deserued, and for which thou shewest  
 tokens in the heauens of thy iudge-  
 ments hanging ouer our heads, re-  
 forme vs therefore O Lord, and wee  
 shall be reformed: call vs home vnto  
 thee in hearty repentance, as thou  
 didst those of Niue, and make vs all  
 partakers of thy blessings, which are  
 tending to godlinesse of life, and banish  
 from our hearts the vngodly cares of  
 this world, that when thy Son Christ  
 Iesus shall come againe, we may with  
 ioy meete him in the cloudes, and from  
 thence forth accompany him in his  
 heauenly kingdome, in ioy for ever-  
 more, Amen.

O Lord increase our faith.

Our Father which art in heauen, hal-  
 lowed be thy Name, thy Kingdom come  
 thy wil be done on earth, as it is in hea-  
 uen: Giue vs this day our daily bread,  
 and forgiue vs our trespasses, as we for-  
 giue them that trespassed against vs, and  
 leade

## Mans Practise.

lead vs not into temptation, but deliuer vs from euill.

**O** Lord, let thy mighty and mercifull hand be still our defence and comfort, thy mercies and thy louing kindnes in the merits of thy Son Christ Iesus, bee our saluation: thy sacred word, our direction and guid for euer: thy grace and thy holy spirit our continuall consolation: and thy louing promises in Christ thy Son, our comfort here in this world, and in the end, his merits our reward in heauen: Be it euen so good Lord, Amen.

Turne not thy face (Oh Lord) from vs, in this miserable time, but rather giue eare vnto our praiers, and answer vs when we call vpon thee.

**O** Lord increase our faith, and continue it euermore feruent in vs, towards thee.

*A motiue to a Prayer for the pardon of our  
sinnes, which cause the Lord to affl. &  
euen his children: a necessary  
prayer for one any wise  
afflicted.*

**T**He Wise-man saith, Sinne bringeth man to misery.

D. 5.

These.

Therefore, there needeth no long diſcourſe to mooue vs, to ſeek to remooue from vs this dangerous gueſt, who being lodged in vs, vtterly alienateth vs from God. For wee cannot retaine God, and be at one with ſinne. And therefore doth the Lord, as a Father moſt mercifull, worke for our reformation, by a meane moſt fit for our amendment. For when he beholdeth vs in our ſecurity, hee ſeeth vs altogether wonton, and prone to euill, to rebellion and wicked life, and ſecurity commeth of fulneſſe of all worldly delights, as riches, friends, pleaſures, and to haue want of no bodily or corporall helpe. Therefore doth the Lord ſuffer the reprobate to wallow in their own deſires, not reſtraining them from performing their owne luſts, he permitteth them to fill vp their liues in pleaſures, vntill the day of ſlaughter. But he worketh contrary with his deare children, whom he loueth and tenderly carrieth, as it were, vnder the ſhadow of his protection. He ſuffereth them to be plunged not in delights, but in miſery: he ſuffereth them to be wrapped in many euils, to the end that they dote not vpon a ſecure eſtate here, but rather through aduerſity and affliction, hee maketh them weary  
of

of this world, that they may desire heauen : hee maketh them to know themselves to bee but wretched men, as of themselves, and to haue all their helpe from him : and hee affordeth them leaue to come vnto him in their desires, and is fatherly pleased not onely to heare them, but to helpe them, calling them most louingly, saying : Come vnto me, &c. Now, if we were as ready to say in our hearts, and performe it in our deeds; Wee come Lord; and to cast away all lets and hinderances of worldly things, we should assuredly find fauour and helpe in the day of trouble.

To this end therefore is this prayer following compiled, that the afflicted may first consider how dangerous a thing is sin, and that it worketh misery in vs, and that wee must first seeke to be vnburthened of it, before wee flie to God to be eased of affliction : which prayer being faithfully vsed, shall easily worke comfort in calamity, and either attaine at Gods hands release of the crosses which are grievous vnto vs, or patience to beare them, with inward consolation. It is no strange thing to the godly to be afflicted, as *Iames* saith : neither are they vnaccustomed to pray in affliction. Therefore for those that cannot

cannot well vtter their grieſe to ſatiffie their godly inward deſires, I haue been willing amongſt the reſt to inſert this, which no doubt will yeeld them no leſſe conſolation then to my ſelfe, to whom it hath been moze pꛛecious then the moſt pure gold.

The prayer for pardon of ſinne, and comfort in affliction.

**O** Lord heare my prayers, and let myerie come vnto thee; O Lord forſake me not in this time of my need: In my tribulation haue regard vnto me, a wretched creature, a woꝛme and no man, an out-caſt of the people, a captiue, and ſuch an one, as hath none other refuge, no other aide, no other helpe, no other ſhield to defend my dangerous eſtate but thou my God, in the merits of thy Chriſt, my Ieſus and Sauioꝛ, for whole ſake (O heare Father) looke in fauour vpon mee: for in his name I come to thee, and relie onely vpon thy meere mercy, in him to bee comforted. For thou (O God) art moſt mighty, and therefore able to doe all things; thou art mercifull, and therefore moſt miſericordious full of the afflicted, thou art neere at hand

hand, and therefore alwaies ready to helpe the poore, to defend the distressed, to strengthen the weake, to lift them vp that fall, and to succour those that are at the point to perish. Listen therefore deare Father, listen vnto mee, and heare mee, and refuse not my humble complaint, although I bee a sinner and haue deserued no fauour at thy hands: haue mercy vpon mee, Oh God, haue mercy vpon mee. And although trouble, and danger appeare on all sides, although there bee no helpe likely to come vnto me to ease me, yet be thou pleased, deare Father, to shew thy louing countenance towards mee: for it is that that maketh glad the sorrowfull hart, that reioyceth the afflicted soule, and that relaxeth with inward comfort, the mindes of those that are outwardly lie laden with great and manifold miseries. Oh deare GOD, heare my request, consider my case, which befoze I speake thou knowest, before I aske thou considerest, and let the perils wherein I stand befoze thee, and the meanes whereby I may be deliuered thou knowest. O Lord, extend thy aide, and make mee free: heare my voyce with which I cry,

vn

vnto thee: Haue mercy vpon mee, and  
 comfort mee a poore wretch, a distressed  
 and wofull soule: vnto thee O  
 Lord, vnto thee I make my moan, to  
 thee, to thee I referre my cause, yea in  
 the name of him in whose name thou  
 hast promised to heare when wee call,  
 to grant when wee aske it of thee. But  
 alas, I am very weake and feeble: I  
 am wicked, and my dulnes will not  
 suffer me with constancy to perseuere  
 in such an ardent zeale of the heart as  
 thy Word prescribeth, and thy good-  
 nesse requireth. Such and so many  
 are the frailties of my nature, that  
 many fantasies and wicked imagina-  
 tions possesse my better part, when  
 both tongue heart and soule, should  
 bend all their powers to the seruing  
 of thee onely, I earnestly endeauour  
 to perseuere in the obedience which  
 thou requirest; and whereunto my  
 duty bindeth me. But alas I cannot  
 continue, I fall many times, when I  
 thinke to stand fast, and I faint in my  
 greatest deuotion: I doe that I  
 should not doe, and doe not what I  
 ought and would doe, such is the  
 weaknesse that is in me.

Oh Lord strengthen me, who humbly



bly appeale vnto thy mercy, that leaſt  
 my frailty, and my proneneſſe to idle  
 imaginations, euen in the time of pray-  
 ers, when my mind ſhould be only fix-  
 ed on thee: yet accept my willingneſſe  
 (good Father) and call to minde the  
 loue thou beareſt to Chriſt thy Son,  
 for whole deſerts thou haſt promiſed  
 to account euen our imperfections per-  
 ſect, and our prayers (though accom-  
 pnyed with manifeſt weakeneſſe) ſo  
 ſweet through his mediation, that  
 thou wilt ſend vs thy mercies to com-  
 fort vs. Let it therefore pleaſe thee  
 (good Lord) in him to heare mee, and  
 according to the multitude of thy mer-  
 cies in him to looke vpon mee, to heare  
 mee, and to relieue me, and to bring my  
 ſoule out of diſtreſſe.

Gai not (I beſeech thee) far from me  
 for I am poore and helpleſſe: leaue me  
 not deſtitute of thy helpe, though I be  
 weak and ſlow to come vnto thee. Oh  
 Deare Father, I cry often vnto thee,  
 and yet thou ſermeſt to caſt thy face  
 from me, leauing me (as it were) vnto  
 my ſelf: but I pray thee come vnto me,  
 come vnto me, and let thy holy Spirit  
 make his abode within the chamber of  
 my heart; let the very bowels of my  
 heart triumph and reioyce in mee, ſo  
 ſhall

shall the corruption of my nature bee more and more subdued, and my idle and vntamed affections bee banished from my heart: and I shall then more duely serue thee, and thou shalt at all times hereafter as thou hast heeretofore in my greatest troubles comfort me, and in my heauiest temptations ease me, and worke my deliuerance out of all afflictions.

Oh that my words might bee pleasant in thine eares (deare Father) Oh that thy loue might renew it selfe againe towards me. Oh deare Father, that it might please thee to cause the thoughts of my heart, and the continuall meditations thereof, to be truly settled in zeale of thee, and that all that I speake, thinke or doe, might be such as thou allowest: So shoulde my heart anely seeke thee, which now desireth vaine things; my soule should cleaue vnto thee which now most vncertainly wauereth and gaddeth from thee. Oh deare God and louing Father, great is thy mercy, turn therefore thy louing countenance to a wretch that thou hast made, and cast me not off in displeasure. Thou hast heeretofore holpen those that haue come vnto thee, thou hast relieved the  
 them.

thou haſt moſt graciouſly deliuered them from many troubles : yea, thou haſt heretofore been moſt helpfull vnto me, thou haſt not ſeen me for euer want thy aide, but haſt reached forth vnto me the things which in wiſdome thou ſaweſt needfull for mee; and that deare Father, though I did not at any time, neither can I for euer deſerne the leaſt of thy bleſſings, but onely I humbly pray vnto thee, I craue thee to help me in thy good time, elſe ſhall I periſh. For man often promiſeth, and will not or cannot perſorme, but thou promiſeſt, and ſheweſt thy ſelf both able and ready to perſorme the things which are moſt to our comfort. Helpe, helpe therefore good Lord, for vaine is the helpe of man.

O Lord God of hoſtes, if thou wilt thou canſt helpe me, if thou wilt, thou canſt turne all things for mee to the beſt, though I haue deſerned the worſt: if thou wilt, thou maieſt worke me a comfortable paſſage, throughout this vale of miſery, though not to the outward comfort of fleſh and blood, yet to the inward ioy of the heart and ſoule: thou canſt in greateſt afflictions ſhew favour, and in greateſt temptations, giue vs a way to wade throug  
with

without offending thee, and to turne all to the increase of true faith and perfect patience.

Be therefore contented and pleased (O Lord) to do for me what thou see'st most meet and expedient: for Lord my wisdom is foolishnes, mine owne deuices are merely against my selfe, but what thou workest shall come to godly and comfortable issue and effect.

Arise by therefore (deare Father) arise by in time, and shew thy selfe a defence and helpe of mee thy poore seruant, that mine enemies and such as haue not thee before their eyes, may not preuaile against me, but either be conuerted or confounded, and that such as haue iust cause to trouble me, be not rigorous towards mee, but may haue patience with me.

Let saluation and health come vnto me from thee: let mercy, peace, and truth, be alwaies knit together in me; and let the loue of thee banish all other loue which is not of thee.

So shall my doings please thee, and thy graces comfort me: my prayers ascend vnto thee, and thy blessing flow downe plentifully vpon me.

O Lord, euen the very roots of my heart reioyceth to thinke of thy louing kind-

kindnes; my soule danceth within mee, to thinke that it hath found so comfortable a way to the fountaine of her saving health: yea all the members of my body are glad at the consideration of the benefit of thy assured favour in Christ thy Sonne towards mee. In whose name I cast the whole burden of my troubles, both outwardly of my poore estate, and inwardly of my afflicted soule upon thee: beseeching thee to assist mee, and to ease mee, to hold me up, and to send mee such comfort of my estate, be it high or low, as may best please thee, whether it bee (good Father) to lay it more and more heavy in respect of the outward crosse, or to make it more light and tolerable to my weake flesh, in respect of some outward comfort.

Let me not be doubtfull, but assured of thy favour in all things, in wealth & want; humbly beseeching thee to consider my estate, best knowne unto thy selfe. What I am thou knowest, how and in what case I stand, thou considerest. Deale therefore in mercy with me in all things, according to the promises in Christ Iesus thy Sonne, in whom thou saist thou art wel pleased.

Be pacified with all thy servants,

D

O Lord, and looke fauourably vpon vs; and as thou art full of goodnes, yea as thou art all goodnesse it selfe, let vs not gloze in any thing, but onely in this, that we know thee, and that thou of thy goodnes regardest vs. And giue vs grace O Lord, with vnfained lips to sing forth thy praise, and that our hearts may continually study thy righteousness, and in the truth of thy word to exercise our selues day and night, for euer and euer, Amen.

Let thy mercy and louing affection (deare Father) be our continuall comfort. Let thy holy hand be our aide, and thy grace our protection: thy holy word our direction, & thy blessings spiritual and worldly, our reliefe and safety for euermore in thy truth, Amen.

O Lord increase our faith.

A confession of sinnes.

*Confesse thy sinnes to God on bie,  
Who pardons sinners when they cry:  
Bewray thy faults to him in time,  
Who shall in Christ forgie thy crime.*

The

## The Motiue.

**F**ORasmuch as all men by nature are sinners, and none (Christ excepted) euer liued without manifold offences; let vs with *Dauid* confesse, that we haue sinned, that wee haue dealt wickedly in transgressing the Law of the Lord. For who so hideth his sinnes, shall not prosper: but hee that confesseth them, and forsaketh them, shall finde mercy. As for example, when *Adam* had broken the commandement of the Lord, he excused his fault, and was cursed: but *Dauid* confessing his wickednes, found fauour.

The lost Son after long going astray, at the last returned confessing his fault, and obtained pardon.

*Iohn Baptist*, when hee first preached the Gospell, baptized none but such as confessed their sinnes; wherefore let vs faithfully & continually vpon our knees acknowledge our sins, and prepare our selues to vnfained repentance; and vndoubtedly we shall obtain mercy at the hands of the Lord, who (if we acknowledge our sinnes) is faithfull to forgive them according to his promise. Wherefore let vs acknowledge our sins vnto the

the Lord, and not hide our iniquities from him. Let vs confesse against our selues, and he will forgiue all our sins: For who so saith, he is not a sinner, hee is a lyer, and there is no truth in him.

The prayer for forgiuenes of Sins.

**O** omnipotent Father, and euers-  
lasting God, from whose wis-  
dome and knowledge no secrets are  
or may bee hidden, but doest consider  
and plainly behold the workes, the  
words, and thoughts of all creatures:  
I a poore wretched sinner doe humbly  
beseech thee of thine infinite mercy  
to haue compassion vpon my sinnes  
which are so great and grievous, so  
many, and they so vile and loathsome  
to thine heavenly eyes, that thou canst  
not abide to turne thy pure eyes or lo-  
ning countenance towards mee. Oh  
Lord I doe confesse, that my concep-  
tion, my birth, yea, and all my life hath  
been in sinne, our fathers and mothers  
were sinfull euen from the stocke of  
our great Grandfather Adam, whose  
blindnes should haue been our light,  
and whose sight was turned to our  
blindnesse and darknes, by the deceit-  
full and most vile alluring of that ene-  
my



rule of ours, the wilie and most subtil  
serpent Satan, by whose inticements  
our forefather (being cloathed with  
innocency and simplicity in most pure  
and unspeakable happines) was mo-  
ued by the desire of the knowledge of  
that, that thou wouldest hee should  
haue been ignozant of, and which thou  
hadst vtterly forbidden him. By brea-  
king of which thy comandement, he  
with Eue (whom thou haddest or-  
dained of his owne flesh to be his com-  
panion and comfort) were by thine  
Angell, according to thy determinate  
will, driuen out of paradise, a place of  
ioy, to a pitte of sorrow, from good  
to euill, from ease, to labour and tra-  
uell, from quietnesse, to trouble, from  
wealth to want, from light to darke-  
nesse, from mirth to mourning, from  
succour to bee succourlesse. Inso-  
much (Oh Lord) as he our Father  
purchased for vs his children, none o-  
ther possession or inheritance, but the  
vnhappy entrance into sinne and cor-  
ruption. And we his children being  
by succession ingrafted in this detesta-  
ble stocke of sinne, hauing hitherto  
(notwithstanding thy most louing  
and by so sundry meanes calling vs  
to thy holy Gospel of comfort) con-  
tinued

sinned therein, to our vtter perdition  
deserued death and destruction. I con-  
fesse and acknowledge my selfe a run-  
nagate, out-cast, and trewant, and of  
my selfe altogether vnable to cast a-  
way & lay aside these woorks of dark-  
nesse, and obtaine againe the lanterne  
of light. And I am sorry (O Lord)  
from the very bottome of my hart, that  
I haue offended thee so wilfully, and  
disobediently strayed from the waies  
of thy Lawes. Yea Lord, I do vnfa-  
inedly condemne all my former life to be  
most vile, determining in heart by thy  
grace to forsake sinne, and cleane vnto  
godlinesse and purenes of liuing, to  
decline from euill, and to do good. And  
therefore most humbly (euen vpon the  
knees of my heart) I beseech thine  
almighty Maiesty, to listen with most  
willing and attentiu care vnto my  
gronings, secret sighes, and vnfaigned  
repentance, and with the eyes of thy  
mercy to behold my lamenting spirit,  
and that thou wilt vouchsafe to accept  
the same, as it may bee vnto thee an  
acceptable sacrifice for all my former  
sins, that I being free from sin, not by  
any defect or merit of mine owne, but  
only by the death and passion of thy  
Son Iesus Christ, may take perfect  
hold

hold of the remission thereof, and fully  
perswade my selfe, that through the  
death of him thy son, I am againe re-  
stored to the former happines & blessed  
estate, which Adam that first Parent  
of ours, was in the beginning in. And  
that the head of that subtil Serpent  
Satan (who so wilily deceived him)  
by the seed of Woman, is altoge-  
ther bzuised, trodden downe, and van-  
quished, and his power quite taken frō  
him, so that he is not able any moze to  
lift himselfe up against the children of  
faith, as he seeketh & desireth, yea, and  
often pzeuatleth against the weak and  
feeble ones: vouchsafe, vouchsafe,  
(Sweet Lord and most louing Iesus)  
to consider our weaknesse and frailty,  
and mortifie in vs all delights of this  
miserable world, and the corrupt flesh,  
and stand between vs and Satan. So  
shall we be able to resist: For we can-  
not stand, but do continually yeeld vnto  
the deceiueable shewes of this world  
the false motions of the flesh, and tem-  
ptations of Satan, without thy continu-  
all aide and assistance, wherewith I  
beseech thee, both at this time, and e-  
uer, arme vs. Wash vs with thy blood,  
and purge vs with thy grace, that wee  
may now begin, and for euer continue  
in

in lining according to thy holy and  
heauenly commandements, to the  
praise of thy name, and our eternall  
saluation, Amen.

O Lord increase our faith.

A short Prayer for forgiuenesse  
of finnes.

O Father of mercy, and GOD  
of all goodnesse, I confesse vnto  
thee the corruption which from Adam  
to vs remaineth in our flesh, where-  
by we daily rebell against thy diuine  
Majesty. Touchsafe I humbly beseech  
thee, for Iesus Christ his sake, to for-  
giue my finnes, and to pardon mine  
iniquities: and to instill into my heart  
vnsained repentance, that the death of  
him thy Son, may take away the hea-  
uy burden which the fall of our first  
parents laid vpon vs, Amen.

O Lord increase our faith.

A Prayer for the increase of Faith.

*Wilt thou obtaine what thou dost craue,  
Pray thou in faith, thou shalt it haue:  
Else what thou praieest is all in vaine,  
Thy prayers turne to smoke againe.*

The

## The Motines

**F**Aith (as saith Saint Paul) is a sure foundation of things hoped for, and an euident feeling of the manifold promises, which God euen the Father hath made vnto vs, touching our Saluation in his Sonne Christ our Sauour, and whereby also we already inwardly taste of the vnspeakeable ioyes, whereof wee shall be hereafter made ful partakers in heauen: without it we can doe nothing, but by it we are blessed of him, and by it wee are saued, by it are all the fierie darts of hell and Satan quenched. The iust man shal liue by faith. The daughter of the woman of Canaan was healed by the faith of her mother. *Elias* the Thibite through faith was fed by the Rauiens in his distresse and hunger, who in faith prayed for raine, and obtained it: by faith was the oyle of the widow of Sarepta increased, and her child raised from death to life.

The three children were deliuered from the furnace by faith, and *Daniel* out of the Lyons den. By faith the sinful woman obtained pardon. The Apostles by faith healed sundry diseases: What greater iewell then can there be had at

the hands of God then faith? For, haue faith, and all things: food ſent from heauen, defence from Lyons, ſafety from fier in the hot Ouen, forgiuenes of ſins, reliefe in neceſſity, and whatſoeuer elſe concerneth either body or ſoule. And therefore let it be a principall requeſt vnto his Maieſty, that he will vouchſafe that gift: without wauering aſke it, and God will giue it thee abundantly. Pray I ſay, pray for it.

Without faith it is impoſſible to pleaſe God, neither can we haue any acceſſe to Chriſt without it, who is the Mediator betweene God the Father and vs. Pray inſtantly, and thou ſhalt obtaine abundantly.

#### The Prayer for increaſe of Faith.

**O** Almighty GOD, and Father of our Lord Jeſus Chriſt, by thy word we are taught, that to loue thee, feare thee and ſerue thee, in true godlienneſſe and ſincerity of life, is the onely way and meane to continue thy loue and fauour towards vs, without the which we cannot but periſh: and that beleeſe and confidence in thy Son Jeſus Chriſt is the onely meane of our redemption and attonement with thee  
the

the onely hold of our saluation, where-  
of wee cannot bee sufficiently assur-  
ed, without the especiall gift of faith,  
which is the Anchoz whereunto the  
Table of our saluation is fastened:  
which being broken, the hope also of  
our saluation cannot but decay, and  
be of none effect. Mouchsafe there-  
fore (most mercifull God) to plant true  
faith in my heart, and grant that it  
may grow to such perfection, that I  
may certainly know thee, and per-  
fectly loue thee, duly feare thee, and vn-  
feignedly acknowledge Iesus Christ  
to be sent into this wretched world, to  
saue vs miserable sinners, and for vs  
by his bitter death, to purchase thy  
faour and loue againe, which we had  
lost by the fall of our Father Adam.  
Oh Lord, grant me to take such hold  
of his death and passion, Resurrection  
and ascension, that by his death I may  
haue pardon, by his resurrection rise  
to righteousnesse, and by his ascension  
ascend with him to thy celestiall glory,  
and finally attribute the cause and  
meane of my saluation to proceed only  
of his passion. Increase this faith in  
mee (good Lord) daily more and more,  
that it may grow (by the working  
of thy holy Spirit) to full perfection,

accompanied with good workes, and  
 godly behauiour, (without the which  
 I confesse faith cannot bee) that I  
 may both in my life and conuersation  
 fulfill thy diuine will in all things.  
 withhold not from mee (good Lord)  
 that singular gift of thine, which is  
 the stay of my happines, and the warrant  
 thereof, a most certaine token of my  
 perdition. It is the strength of the  
 weake and feeble ones, the staffe and  
 stay that guides the blinde, the onely  
 way that leades vnto the vnspenkable  
 ioy of eternall blisse, the meane to ob-  
 taine, possesse, and enioy the onely good  
 (which is the knowledge of thy will)  
 the bond of mutuall peace, the forte  
 the Castle and comfort of a distressed  
 mind, and the onely harbour of a sor-  
 rowfull soule. No good thing wanteth  
 to him on whom thou hauest  
 bestowed this gift: to him all things  
 are light, in him remaineth no dark-  
 nesse at all.

Vanish therefore (sweet Lord) all  
 misbeliefe, all waivering and doubting  
 out of my heart, and plant in mee  
 thereof unfained faith, that applying  
 the same to euery affliction both of bo-  
 dy and mind, I may vanquish and o-  
 uercome satan, withstand the delighe  
 of



of the world, and suppress the corruptible motions of the flesh, overcome my bodily enemies, and enjoy at thy good pleasure health of body, soundnesse of mind, perfection of loue, and all things else requisite for mee. A most precious ietwell, and vnspcakable good thing is faith: for thou saiest, Who so heareth thy word, and belieueth in Iesus Christ whom thou hast sent, shall haue euermoring life.

Then Lord (on the contrary) he that beloneth not, is in great danger of euermoring death. Oh Lord increase my faith, whereby I may beleue in that thy Sonne, and take hold of all his promises, who said, That who so belieueth in him, shall want no manner of thing that is good. Lord I beleue, helpe mine vnbeliefe. Give mee faith but as a graine of mustard seede, and I shall bee able to doe great things: yea, I shall be able to remoue Satan out of his desired habitation; yea, to expell him and his ministers out of my mind, and walke no longer according to the will of the flesh: but casting away the workes of darknes, enjoy the pure light of the Gospel, and perseuere and abide therein, enjoying thy fauour and loue vnto the end, without  
fainting

fainting in any tribulation or vexation of ſpirit; going forward in hope, in feare, in loue, and vnfained zeale towards thee, and obtaine at thy mercifull hands, whatſoever is neceſſary in this life, and after this life ended enjoy thy celeftiall purchaſed inheritance. Which grant me for thy Sonnes Ieſus Chriſts ſake, Amen.

O Lord increaſe our faith.

Another ſhort Prayer for Faith.

I Humbly beſeech thee, Oh mercifull GOD for thy Son Ieſus Chriſts ſake, to power into my heart, by the operation of thine holy Spirit, one ſparke of true faith, whereby I may truly beleue in thy Sonne Ieſus Chriſt, as our onely Mediatour and Advocate: through whoſe death and paſſion wee are reſtored to the happineſſe, wherein we were in the beginning placed, which none can vnderſtand, or perfectly beleue, but through the holy Ghoſt. Increaſe therefore our faith that worketh by loue, that we may do that which may be acceptable to thee all the daies of our lives, and enjoy at thy mercifull hands, whatſoever thou ſeeſt

saest necessary, both for our soules and  
bodies, through Iesus Christ our on-  
ly Saviour and redeemer, Amen.

*O Lord increase our Faith.*

A Prayer against the Diuell, the world,  
and the flesh, very necessary to be  
often said.

*If thou these furious foes wilt flie,  
Thou must craue aide of God on hie :  
Who by his Sonne hath put to flight  
Both sinne and death, to giue vs light.*

*The Motiue.*

THE Diuell, who is the Prince of  
darkenesse, ruling in the World,  
goeth about, seeking whom hee may  
leade headlong into viter destruction,  
by putting before our eies the vaile  
of the vanities of this world, that  
we should not see the light of the truth,  
but continue in darkenesse, in haugh-  
tinesse, and pride, as bondslaues and  
captiues to him, whose children they  
are that continue in voluntary blind-  
nesse: whose end shall be the fier euer-  
lasting, prepared for him and his An-  
gels.

E s

Where-

Wherefore let vs pray that hee preuaile not againſt vs, and that the world ouercome vs not, wherein reſteth nothing but wickedneſſe and ſinne. The whole world is full of vnrighteouſneſſe and wickedneſſe: which who ſo loueth is an enemy to God. Let vs therefore liue vnto God, and not addict our mind too much vnto worldly things, for the world miniſtreth nothing but what is enmity vnto our owne ſelues.

Furthermore, wee muſt beware that wee yeeld not vnto the euill deſire of the fleſh, nor fulfill the luſt thereof, for they that are in the fleſh, cannot pleaſe God, but ſhall die: that is, ſuch as yeeld themſelues to follow the luſts thereof, ſhall haue the reward of the wicked in eternall perdition. Pray therefore that ye enter not into temptation, but that yee may walke godly as the ſeruants of Chriſt, and not as the ſeruants of ſinne. And for as much as the Diuill, the world, and the fleſh, are the mighty enemies of our ſaluation, let vs watch diligently that we yeeld not vnto their temptations, and pray that God will ſtrengthen vs for euermore, againſt them all and their miniſters.

The prayer against the Diuell, the  
World, and the flesh.

**O** Christ the Sonne of the  
liuing God, in the time of  
thy humilitie, when thou  
walkedst here in the vale  
of this miserable world in the forme  
of a seruant, in the substance of man-  
kind, thou hadst pzoofe of the sun-  
dry greivous assaults and tempta-  
tions, wherewith Satan the mon-  
strous enemy to mankind tryed thee;  
thou being altogether cleere from all  
corruption, yea, without all desire of  
sinne, and yet hardly assaulted by sun-  
dry meanes to procure thee to yield to  
his allurings: whereby (sweet Jesus)  
thou hadst sufficient tryall and expe-  
rience of his like assaults against our  
corruptible and weake flesh, who by  
reason of the fall and wilful transgres-  
sion of Adam, are most easie to be ouer-  
come in all assaults, having none o-  
ther refuge or defence, but onely to fly  
vnto thee, and to rest vnder the shad-  
dow of thy wings: which is so sure a  
harbour, and strong a defence, as  
who so faithfully taketh him vnto  
the same, is safe from all the raging  
temptations of Satan, the deceits of  
the

the world, and the vnbridled motions of the flesh : all which are vnto our soules most monstrous , mortall, and most cruell enemies.

**O** Lord let thy holy Spirit dwell in me: let it neuer depart from the inner part of my heart : but decking the house of my soule with the flowers of loue , faith , and vnfeined zeale, may it please thy diuine Majesty to settle there, and frame thy selfe therein to abide, that thy presence may bee so terrible vnto Satan, as approaching neere vnto mee , perceiuing thine holy Spirit to haue possession of me, and hearing thy Name (**O** Lord) hee may flie away from mee , as hee did from thee on the pinnacle, and in all his temptations. **O** sweet Iesus , thou wast pure at that time without spot of sinne: I am sinfull, and full of corruption. Hee could not ouercome or preuaile against thy sanctity : but I, full of impiety, am prone to fall, and therefore easie to be ouercome. Strengthen mee therefore, **O** good Father , stand with me, and fight for me, that he take mee not captiue, and make me a bond-slave to sinne : Keepe me out of his clauwes, sweet Iesus : let the brightness of thy grace so shine in and about mee,

me, that this darknesse come not neer mee to ouershadow me: let thy fauour, **O** Christ, bee a wall, a bulwarke, and strong buckler for my defence. **L**ord thou knowest that his force is so great, his will so ready, & his doings so wilie, as if thou doe but pluck backe thy hand, hee striketh and buffeteth mee: if thou turne thy face, hee winneth mee to his will, and if thou depart vtterly from mee, he draweth mee head-long into most horrible destruction. **T**herefore (**O** good Father) saue me, embrace me, and hold thy holy hand ouer me, condict me, and lead me in the midst of the paths of truth, to celestiall happinesse: and let me not be drawne away to the left hand, or to the right, but keepe a middle and direct course, vntill I come to the place of celestiall blisse, where neither Satan shall ouercome mee, the world deceiue mee, nor the flesh procure me to sin: but be in the light of thy most gracious presence with the residue of thy Saints, singing eternall praises vnto thee. **B**ut my time is not yet come, my iourney is not yet at an end, my daies, though they be but a span long, are not yet finished: and vntill this body of mine shall passe to the graue, my poore soule  
must

muſt haue and abide continuall combats with the Diuell, the King of this world, and with ſo many his miniſters as my tongue cannot number: and eſpecially with the world, who ſetteth befoze mee, in ſteed of diuine and heavenly contemplations, worldly vanities: in ſteed of celeftiall and true comfort, worldly delights: in ſteed of heavenly hope, worldly and vna-uaillable promiſes, to bring (as much as in it lieth) my godly enterpriſes to a wicked end: yea Lord, he labours by all meanes to draw mee into deſpaire, by loading my minde with too much doubt of the performance of thy moſt comfortable promiſes. But moſt louing God, though his power bee in thee great, thine is greater: though he be ſtrong, thou art ſtronger, though his inſtigations and prickings forward to wickedneſſe bee many, thy louing and fatherly callings to grace are more.

O good Father, thou haſt promiſed thy helpe, and that moſt marvellous to our eyes. For thou haſt ſaid, thou wilt giue vs power to doe not only as thou diſt, but more & greater things which is marvellous to the diuines of our vnderſtanding, that we, who are



nothing but an heape of sin, should doe greater things then thy selfe. O immaculate Lambe, who art onely good, onely puer, onely holinesse, and onely grace and power it selfe, make this perfectly knowne vnto mee; make mee faithfull, and then I know I shall rightly vnderstand it. Lord is it not, that if we that are sinnesfull and full of frailty, giue Satan the repulse, despise the world, and withstand the euil motions of the flesh, doe wee not that which thou didst not, in respect that thou being pure without sin, or will to sinne, wert not overcome? and wee, whose strength is weaknesse, whose holinesse is meere corruption, prone to yeeld; if we resist him, is not our victory greater then thine? O good Father giue vs thy strength, thine helpe, and the light of thy grace to obtain the victory, and to auoid his tyranny. Daine vs from the detestable cruelty of his ministers. For great are the conflicts which daily arise in our consciences between thy grace and satan, between thy Spirit and our flesh, between thy diuine will, and the wicked world. O what a heavy burden is it, to beare the innumerable temptations, which the Diuell, the world, and the flesh doe offer

offer vs, and eſpecially to thoſe that take not hold by the anchor of patience, and who ſettle not themſelues within the harbour of thy feare, but giue the rains of their vngodly deſires ſcope to run whither the force of euery vnlawfull motion of the wicked fiend, the vaine world, and the corrupt fleſh ſhall moue or dzine them.

O moſt wiſe God, guide the raines and the bzidle of my deſire, that I run not headlong into any vngodly actiō: but being led by the hand of faith, vnder the conduct of patience, may overcome that capitall and arch-enemy of mine, that hee being once vanquiſhed, his miniſters may quaille and be diſcomfited, their crafty wilneſſe waxe of none effect; and my hope in thee, my loue towards thee, and my feare of thee daily increaſe: that the world with the deſires thereof may die in me, and I to them: that the vaine diſſembling ſhewes thereof dzaw mee not out of the way of truth. Strengthen mee in my conflicts, and temper them ſo with patience, that they may rather be medicines then maladies to my poore ſoule; that being exerciſed therewith, I neuer thinke myſelfe ſecure, but alwaies ſubiect to triall, conſidering

considering that without exercise we remaine vnskillfull, and without an enemy, we prepare not weapons, neither is victoꝝ gotten without battell, noꝝ reward without victoꝝ : but though we ouercome, the victoꝝ is not ours, but thine, who fightest & ouercommest for vs, and yet such is thy loue, that thou giuest vs the reward and crowne of victoꝝ.

Make me strong good father, fortify the Castle of my soule with spirituall weapons, as with faith, loue, hope, peace, long-suffering, gentlenesse, humblenes, meekenesse, strength, patience, and such like, that I may continually withstand the proud attempts of these my spiritual enemies through thee and by thee sweet Iesus, mine only Saviour & redeemer, being of my self wicked wretched and weak, & alwaies prone to that which is contrary to thy will. Strengthen mee, O Lord, and leaue me not in darkenesse, but send me light from thy throne of grace, in the name of thy Sonne our onely Saviour and Redeemer Iesus Christ, Amen.

O Lord confirme my faith : strengthen my weakenesse, and wash me from my sinne, Amen.

9 A short Prayer against the Diuel,  
the World, and the Flesh.

**I** O wretched sinner (Oh mercifull Father) humbly beseech thee to send mee from thy holy Heauens, strength to withstand the assaults of the wicked enemy Satan, who goeth about like a roaring Lyon, seeking by many meanes to deuour mee. Lord giue me like wise grace to resist the raging and insatiable lusts and desires of the corrupt flesh and vanities of the world: that being through thine helpe preserved from the force of those my many enemies, I may serue thee in holiness and righteousness all the dayes of my life, with an earnest and true zeale. Amen.

A Prayer for the helpe and assistance of  
God in all our doings, and that we  
doe nothing but in his feare  
and due obedience,

*Doe nothing but see first thou craue  
Aide from the Lord, good end : o haue:  
So shalt thou haue successe alwaies,  
As thou wilt wisse and happy daies,*

The

## The Motiue.

**D**avid considering the frailty of mans nature, and his insufficiency of himselfe to doe any thing aright, wil- leth vs to commit our waies vnto the Lord, and to put our trust in him, assu- ring vs that in so doing, God will bring our matters to good effect, and blesse all our godly endeauours with good issue. Our Fore-fathers trusted in GOD, and were not confounded: they continued in his feare, and were not forsaken: they called vpon him and were not despised. *Simeon* feared the Lord in al his doings, and the holy Ghost came vpon him, and reuealed vnto him, that hee should not die before he had seen the Messias, euen Christ our Sauour. *Cornelius* with his whole Houshold feared the Lord, and an Angell came to tell him that his prayers and almes were come before the Lord: yea, the mercy of the Lord is from generation to generation vpon them that feare him, and walke in his wayes, hee taketh great delight in the people that stand in awe of him: *Indith* feared the Lord, & none had the power so much as to raise vp an euill report of her. All things goe well with them that  
feare

feare the Lord ; and who so craued  
 faithfully the assistāce of the Lord, shall  
 (doubtlesse) neuer doe amisse. For hee  
 reuealeth his secrets vnto them which  
 feare him, and maketh them to vnder-  
 stand his couenant. Wherefore trusting  
 neither to our own wisdom, our owne  
 wealth, nor helpe of man, let vs seeke  
 the assistance of the Lord, and thinke  
 faithfully, and he will rightly direct vs.  
 His eye is alwaies vpon him that fea-  
 reth him, and trusteth in his helpe.  
 Wherefore let vs alwaies measure our  
 doings by the rule of his word : before  
 wee enter into any action, let vs exa-  
 mine whether the Word of God allow  
 it: if so, in all obedience let vs proceed  
 therein: but if we haue no warrant from  
 Gods word for the same, let vs auoid it,  
 yea, although it beare neuer so great a  
 shew of being good in our owne eye.  
 And because naturall reason' oftene  
 deceiueth, and the holy Ghost directeth  
 aright, let vs pray vnto God, that wee  
 doe all things in his feare and obedi-  
 ence, and lay away all policies that are  
 not allowed vs by the word.

The Prayer for Gods assistance.

**O** God of most excellent wisdom,  
 vnspeakeable mercy, tender loue

towards vs, and marvellous foreknowledge of all things, who hast commanded vs at all times to direct our doings by the rule of thy Lawes: forasmuch as mine owne proper reason and knowledge, I can doe nothing aright, but that mine owne wisdom often deceiveth me: I humbly beseech thee to direct all my counsels, studies, labours, devices, and determinations, so as they may bee alwaies measured and guided by thy Almighty wisdom. That I take nothing in hand disagreeable to thy will, but may alwaies faithfully crave, and favourably obtain thine assistance, helpe, and furtherance in all my endeavours; that whatsoever I do, it may bee to the glory of thy name, to the health and benefit of my soule, and profit of my neighbours. Grant I beseech thee, that I may bee alwaies guided by thy holy Spirit, that I at no time rashly, or unadvisedly, lewdly or loosely attempt or determine any thing but in thine especiall feare: duly considering that thou art the Author of all good things, and bringest prosperously to passe all good actions, attempts and purposes, considering that whatsoever is done in secret, or in intent

intent to hide it from thy knowledge,  
 although for a time it hath ſome ſweet  
 taſte, namely, delightſome fauour,  
 or likelihood of happy ſucceſſe, yet  
 is the end thereof bitter, and moſt  
 perillous, in ſomuch as it bringeth  
 ſhame and confuſion to the vnaduiſed  
 enterpriſers of the ſame. Thou ſaiſt  
 that a Sparrow cannot light vpon  
 the ground without thy permiſſion  
 and prouidence, which is a creature of  
 ſmall value in reſpect of man, whom  
 thou haſt made to thine owne image  
 and likenesse, and whom thou account-  
 eſt of more value then many Spar-  
 rowes. For thy mere mercies ſake  
 therefore extend ſo thy favourable care  
 vnto me thy fraile creature, that al my  
 intents may haue their beginning by  
 the working of thy holy ſpirit, & mine  
 actions end in the ſame, and not accord-  
 ing to the motions of mine owne fol-  
 liſh deſires, which often deceiue me.  
 Thou like a moſt louing Father wilt  
 beſt vs to take counſell at thee in al  
 our attempts, concerning either body  
 or ſoule, beſore we proceed too farre  
 therein: and therefore I come at this  
 time vnto thee, O Lord, beſeeching  
 thee in the name of thy Sonne Ieſus  
 Chriſt.



Thou, that thou wilt blesse mee with  
thyne heavenly inspiration, that my  
munde imagine nothing, nor I execute  
any thing, but what is according to  
the Law of righteausnesse. And to  
that end, O Lord, blesse the works of  
mine hands, the sight of mine eyes,  
my tong and lips with decent speech,  
and my feet, that they keepe the way  
of righteausnesse: and place within the  
secret corner of my heart, such due re-  
gard what I goe about or determine,  
as before I proceede too farre in the  
action, or in request of any good and  
lucky successe therein, I may vnder-  
stand by the secret working of thine  
holy Spirit, that the thing which I  
intend, is agreeable to thy will. And  
grant that I neuer absolutely craue  
thy furtherance in accomplishing any  
desire, vntill by the same Spirit I be  
truely resolved, that the same is law-  
full, consonant and agreeable to thy  
diuine will; faithfully referring all  
my actions, studies, labours, desires,  
enterprises, yea, my soule and body, my  
goods, and all things else, vnto thy  
direction, and protection, by earnest  
and faithfull prayer. Wherein whe-  
ther I be heard, or not heard, whether  
presently, or I tarry long, let me not  
gaine

giue ouer, feeling in my ſelfe by thy  
grace, and being aſſured by thy word,  
that it pleaſeth thee; but let mee con-  
ſtantly wait thy good pleaſure. And  
though it come not as I wiſh, let me  
not by and by fall from my good begin-  
ning, but perſeuere in continuall pray-  
ers for thine aſſiſtance, and fatherly  
helpe vnto the end. For thou haſt pro-  
miſed, neuer to deceiue our godly de-  
ſires, nor to ſend them away fruſtrate:  
Oh therefore, deare Father, vouch-  
ſafe mercifully to heare me now, and  
in the time conuenient, grant what is  
moſt neceſſary for mee in all things.  
For lo, O Lord, I heare approach to  
thee in the name of Jeſus Chriſt thy  
Sonne, with vnfained deſire and hope  
of thy helpe, that when any plague or  
affliction, miſery or vexation, outward  
or inward, ſhall come vpon mee, when  
the want of any neceſſary thing op-  
preſſeth mee, or of accompliſhing any  
lawfull ſute moueth me, I flying vnto  
thee (as the fountaine, from whence  
floweth all true helpe, all perfect aſſi-  
ſtance, all good ſucceſſe and prosperous  
euents of all good endeauours) may not  
by any other meanes ſeek either to a-  
uoid the one, or to obtaine the other  
thing, but by thy fatherly directions  
and

and spirituall motions, wherby I may  
obtaine all things according vnto my  
necessities, for thy Donne our Lord  
Jesus Christs sake, Amen.

O Lord increase our faith.

Another short Prayer for Gods  
direction

**O** Lord, I doe consider and ac-  
knowledge mine owne blindnesse  
and ignorance, and the wilfull obsti-  
nacy of our corrupt nature, which see-  
keth rather the fulfilling of the fanta-  
sticall deuices of mine owne braine,  
then thy diuine will, and to vse hu-  
maine aide, then to craue thy helpe:  
Wherefore vouchsafe I humbly be-  
seech thee, to establish godly feare in  
my heart, and vnfained obedience to  
thy holy ordinances: and that in all  
my enterprises, which in thy name I  
take in hand, thou wilt vouchsafe to  
direct mee according to thy will, and  
to giue me prosperous successe, draw-  
ing me by thy holy Spirit, from all  
euill desires, for Jesus Christs sake,  
Amen.

A neceſſary Prayer for a ſorrowfull ſinner, afflicted in conſcience by reaſon of his ſinne.

*If thou with ſinne afflicted be,  
O, then ſaith Chriſt, come thou to me.  
I am the way, walke thou therein,  
Imbrace the truth, abandon ſinne.*

*The Motiue.*

**L**Et vs acknowledge our ſelues to be wretched ſinners, and with feare fall downe before the Mercy-ſeate of our good God, condemning our ſelues to be moſt vnrighteous, and iuſtly deſeruing confuſion. And then (as Saint *Iohn* ſaith) we ſhall find God moſt mercifull vnto vs, who is moſt faithfull and iuſt to forgiue our ſinnes, and clenſe vs from vnrighteouſneſſe, if faithfully we turne vnto him. For he deſireth not the death of a ſinner, but that he turne from his wickedneſſe and liue, and therefore by *Ezekiel* hee ſaith; Turne you from your wicked way: for why ſaith hee, will you die in your ſins? And againe by *Iſaiah*, he ſaith, Rent your hart and not your garments, and turne to the Lord your God, becauſe he is gentle

tle and mercifull, and of much mercy,  
and such a one as is sorrie for our af-  
fliction. Oh then be not dismaied, that  
thou hast grieuouſly offended him by  
thy sinne and iniquity; enter into con-  
demnation of thine owne wickedneſſe,  
and accuſe thy ſelfe guilty of Gods  
iudgement, and in a contrite & broken  
heart, turne vnto God. For although  
thou haſt ſinned, thou haſt an aduo-  
cate with the Father, euen Ieſus Chriſt  
who is righteous and mercifull, and  
obtaineth pardon for all thy ſinnes. He  
ſuffered for all ſinners, and by his death  
all faithfull beleeuers and penitent ſin-  
ners (how great ſoeuer their ſins bee)  
are forgiuen and pardoned. Where-  
fore, who ſo thou be that art afflicted  
in conſcience, by reaſon that thou haſt  
been a notorious offender, remember  
the ſweet mercies of God in his Chriſt,  
and call to mind *Mary Magdalen*, whole  
wickednes was great, vpon repentance  
ſhee receiued pardon; as alſo the theefe  
and the publicane, and many other. Re-  
member the comfortable ſaying of  
Chriſt, who ſaith; Come vnto me all ye  
that are laden, & I will reſreſh you. He  
calleth vs not to reſuſe vs, but to com-  
fort vs. Wherefore I ſay, diſpaire not; but  
in hearty prayer, and by vnſained re-

penitance turne to the Lord, and he will receiue thee, & cloath thee with grace by the example of the lost child. The most righteous cannot excuse himself before God: and therefore it becometh vs all to lay aside all flattering of our selues (as presuming of our ability to iustifie our selues) & openly to acknowledge, that, in respect of our deserts death and damnation is a iust reward for vs. But Christ hath paid the ransom for our sinnes: and therefore may wee in faith, freely approach vnto his Father in his name. And then although in our selues we be full of sinne, through him, and by his merits wee shall be reputed righteous: though our sinnes were as red as Scarlet, hee will make them as white as snow.

The Prayer for pardon of our sins.

**O** Almighty God, Father of mercy, who art more ready to giue, then we to aske; more apt to pardon, then we to repent: more willing to receiue the contrit in heart into thy fauour and mercy, then they to offend themselves by vnfained repentance: Lo, I come here prostrate in heart, before the throne of thine infinit mercy  
and

and louing kindnes, as one altogether  
ashamed to looke vpon the detestable,  
vile, and abominable offences, which  
I haue done against thee. Which are  
so burdensome vnto my poore soule,  
that my poore diseased Conscience  
begins to sink vnder it : and I am  
altogether destitute of any meane to  
support the same, or to ease me thereof,  
but onely thy death and bitter pas-  
sion, (Oh Iesus) who camest into  
the World to call, not the righteous,  
but sinners to repentance. O Lord,  
I am a sinner, a grievous sinner,  
and doe bewaile my hainous offences,  
and am most sorry for my sins : which  
are so vile, and the burden of them so  
intollerable, that when I turne my  
eyes but to the beholding of them a far  
off (making but light reckoning of the)  
I am by and by stricken with so great  
dread, that I am driven to most hea-  
up sighes and grievous grones, think-  
ing my life an enemy vnto me, wishing  
the beginning of my daies had been  
the day of my departure out of this  
miserable world. But, most sweet  
Lord, when I note them perfectly in  
my mind, and take (as it were) a strict  
account what the deeds of my youth  
haue been (being indeed most lewd,

moſt euill, moſt vile and ſinfull) what  
terror doe I ſuffer in mind; what an-  
guish, what dolor doe then open it ſelfe  
to ſwallow me vp, what griping griets  
doe torment my poore conſcience? in ſo  
much as I am at the pits brinke of  
diſpaire, wauering in minde too and  
fro, ſeeking reſt, but loe (Lord) vnqui-  
etneſſe of mind oppreſſeth mee ſo ſore,  
that conſidering with my ſelfe what  
I am, much vexed. But when I looke  
into the time to come, the time wherein  
all mine offences and faults ſhall bee  
maniſeſted, and laid to my charge, and  
that death is the juſt reward for my ſo  
maniſold iniquities; Oh then whi-  
ther ſhall I fly, thinke I? Whither  
ſhall I conuay my ſelfe? who ſhall ſaue  
me from thy juſt iudgements? Oh  
Lord, I am euen at my wits end, wi-  
ſhing for death, and end of my dayes;  
and yet then the feare of the torments  
of hell ſier ſo ſtriketh in me to the con-  
trary, that I quake at the remem-  
brance thereof. And when I couet to  
liue longer, and ſee moze daies, and doe  
therewithal conſider, that my life hath  
been (euen from my birth) giuen and  
inclined ſo greedily to ſinne, and that  
it is the cauſe of my preſent miſery, I  
then loath and abhorre my longer co-  
tinu-



continuance heere; fearing lest the aptnes  
 of my corrupt flesh (by the daily rebel-  
 lion thereof against the spirit) should  
 heape greater plagues vpon my poore  
 soule. What shall I doe Lord, feare  
 and despaire thus oppressing me on all  
 sides: All hope or comfort hath left  
 me, onely griefe and sorrow remaineth;  
 knowing not to whom to flie for suc-  
 cor, or to whom to make my moane. If  
 I seeke to man, I know his strength,  
 policy, wisdom, and comfort, to bee  
 vaine; his nature inclined to weakne-  
 nesse and wickednesse, as mine; and in  
 him to bee no helpe. And seeking any  
 worldly meane for pardon and remis-  
 sion of my sinne, I acknowledge it al-  
 together transitory, suspicious, and to  
 no purpose; vnlesse it be to renew and  
 increase my griefe, for leauing and gi-  
 uing ouer the true and onely meane of  
 my deliuey, seeking to a counterfai-  
 shew of aide, I aggrauate my sinnes so  
 much the more. Therefore, Oh my  
 good G O D forbidde that euer I  
 should seeke for pardon, but onely of  
 thy selfe, whom most grievously I  
 haue offended. To thee, to thee, I fall  
 prostrate, euen in heart, sweet Iesus,  
 the only Physitian of all sicke soules:  
 in whose power, consisteth the alone

for giuenesse of finnes, be they neuer so  
 many, or so great. I come, I come,  
 though altogether ashamed, vnto thee  
 my Saviour Iesus Christ, who hast  
 promised to be a mediator for the pen-  
 tent, vnto God my Father. Sweet  
 Iesus let me taste of thy goodnesse, in  
 obtaining pardon for my greivous  
 finnes. It is thy property to call home  
 such as wander and goe astray, and to  
 traine them by in new waies: be their  
 finnes as red as scarlet, thou hast said  
 thou wilt make them as white as  
 snow, and were thy as purple, thou  
 canst make them as white as wooll.  
 Oh most sweet promise, Oh comfort-  
 able saying, Oh voyce of heauenly  
 consolation, whereby I am comforted,  
 wherby I am reuiued, yea, now is my  
 conscience lightned; yea, now I haue  
 found the true and onely Physitian of  
 my long diseased poore soule, euen  
 thy selfe, sweet Iesus, who hast cal-  
 led mee. I come, I come; Lord stretch  
 forth thy hand and receiue mee; giue  
 me perfect hand-fast of this most com-  
 fortable saying of thine, let mee enioy  
 the true working of this most singu-  
 lar medicine, thy death and bitter pas-  
 sion, who sufferedst for our finnes, and  
 camest to take away the punishment  
 due

due for our transgression, and to call  
vs to repentance, without the which  
there is no hope of remission of our  
sins. Thy mercy is infinite, thy loue  
vnsearchable, and wisdom in com-  
prehensible, whereby thou callest vs,  
whereby thou louest vs, and whereby  
thou guidest vs. And even of more  
loue which thou hast to the saluation  
of my poore soule (whom thou wouldst  
shoulde conuert rather then perish)  
thou hast stirred vp in my hart, a loat-  
hing of my sin, wherein I haue wal-  
ked, and which I haue embraced euen  
with greedinesse. Oh that I were as  
ready to come, as thou to call; so wil-  
ling to leaue and giue ouer the fulfil-  
ling of vnlawfull desires, as thou art  
to saue me. Then shoulde sin no more  
dwell in me, nor I in it: but shoulde en-  
ioy thy continuall fauour, and rest vn-  
der the wings of thy mercy for euer-  
more: O Lord, I humbly beseech thee  
that as it hath pleased thee to stir mee  
vp at this time to repentance, and hast  
called me from the wilderness of wic-  
kednes, from deepe despaire: so to place  
me in the pleasant fields of sincerity,  
truth, and godlinesse. As thou hast  
pluckt me out of the claws of satan,  
so vouchsafe to hold me vnder the sha-

bow of thy wings, and embrace mee  
with the armes of mercy, that I run  
no longer after the vanities of this  
world, nor yeeld vnto the vngodly mo-  
tions of the flesh, that my mind being  
free from all sinfull cogitations, I may  
keepe my soule an vndefiled member  
of thy Church vnto my lines end, in  
faith, in loue, in feare, in humbleness  
of heart, in praier, in the true seruice of  
thee, and in all dutifull obedience vnto  
thy diuine will for euermore. And  
although, till thine appointed time,  
this miserable vale must be my conti-  
nuing City, and that I must bee dzi-  
uen to vse this world accordin to the  
necessity of worldly causes, as thy  
prouidence hath assigned euery man  
to exercise his vocation: yet grant  
that my mind may be continually con-  
uersant in heavenly things; and that  
though my body wander in earth, my  
soule and spirit may haue their perfect  
being and abiding, by vnfained faith,  
in heauen, where thou sittest and raige-  
nest for euer: That so after this mor-  
tall and corruptible life ended, I may  
enioy heauen indeed, among the residue  
of thy Saints, and with them sing  
laud and prayle vnto thee, world with-  
out end, Amen.

*O Lord increase our Faith.*

Another very necessary and godly prayer to bee said at all times, of euery Christian man feeling in himselfe the burthen of sinne, and any kinde of worldly affliction, as sicknes, enemies, want, or other aduersity.

**O**h gracious God, Oh Father of mercy & wonderfull louing kindnesse (who art the stay of my life, the light of mine eyes, the health of my body, and strength of my limmes) according to thy wonted loue, and fatherly affection, vouchsafe to looke vpon mee, whose life is fraile, and whose estate is most miserable. Oh Lord, there is no righteousness remaining in me, but I am within festered with the corruption of sinne; and without, most shamefully polluted with all iniquity. Now O Lord, insomuch as I confesse, that there is no part of my body free from abomination (miserable wretch that I am) my conscience accuseth mee, that I haue passed my most sinnefull dayes in the senselesse running forward to all fleshly desires, and that I haue wilful=

wilfully (like a moſt diſobedient, and ſtiſſe-necked wretch) caſt the moſt ſe-  
cred, ſweet and comfortable treaſure  
of thine heavenly counſell behind my  
backe.

Pea Lord, I cannot but confeſſe a-  
gainſt my ſelfe, that I haue deſerued  
thy iuſt iudgement, the rodde of ſharpe  
correction, ſo that (if thou deale ac-  
cording to my deſerts,) thy Juſtice  
muſt needs condemne mee, and thy  
chaiſements I cannot beare, but  
ſhall bee bitterly deſtroyed, and quite  
and cleane rooted out of the land of the  
liuing. This; Oh Lord is my reward,  
if thou deale with mee as I haue de-  
ſerued: yet O mercifull God, one  
thing is my comfort, namely, that al-  
though thy iuſtice be ſharpe, and too  
heauy and intollerable for fleſh and  
bloud to beare, thy mercies are great  
and manifold, and thy fauour great  
and infinite: And therefore of mere  
mercy thou haſt ſaid, that thou de-  
lighteſt not in the death of a ſinner,  
but deſireſt rather that he conuert and  
liue. Whereby ſweet Lord, I ſee that  
thou art ready to pardon me: & there-  
fore after my long going aſtray; to thee  
the fountaine of my ſaluation, in all  
humbleneſſe I here proſtrate my ſelfe

in ardent zeale and desire to be refreshed with the sweetnesse of thy most comfortable promises again, who callest me most louingly, saying : Come vnto mee thou that art laden, and I will refresh thee. Whereby, sweet Lord, my silly soule is moued to thirst after thy sauing health, and to bee refreshed with that liuing fountaine, which giueth all those which are in aduersity and affliction of spirit, most sweet consolation and comfort againe. Wherefoze heare me, heare me (O gracious God) and satisfie mee according vnto thy wonted goodnesse, and as thou art mercifull, euen so for Iesus Christ thy deare sons sake deale fauorably with mee. For Lord, thou knowest that I am but flesh, wherein abideth corruption; frailty and pronenes to doe those things which thy spirit abhorreth, & that as long as this body must wander here in this vale of vaine desires, the spirit (which desireth contrary to the flesh) must needs be hindred and letted from the performing of those good things which please thee; and the flesh, and the will thereof ouerrule so farre, that naturall blindnesse draweth the outward man to many noisome & vngodly attempts,

and.

and cauſeth it to grouell in the puddle  
of ignozance, when yet the Spirit re-  
ſiſteth as a moſt comfortable guide to  
wiſdome and knowledge ; whereby  
ariſeth a continuall conflict betweene  
the fleſh and the Spirit : the fleſh ha-  
uing many and ſundry pzocurements,  
at the world and Satan to pzicke it  
forward to worke iniquity, miniſtring  
many impediments to the Spirit, to  
ſtoppe the ſame from working that  
which tendeth to the ſaluation of my  
poore ſoule : inſomuch as here in this  
world is no true reſt, no true comfort,  
but dayly assaults of mortall and moſt  
cruell enemies. But ſweet Lord, con-  
ſider that I am but duſt, in reſpect  
whereof I am ready to doe euill, and  
ſlow to doe good : And for Jeſus  
Chriſt thy deare Sonns ſake, vouch-  
ſafe to deliuer mee from all the ſnares  
and temptations of Satan, couer mee  
with the ſhadow of thy wings, and let  
thine holy arme bee my pzotection to  
defend and ſaue me harmeleſſe from  
finne and from the puniſhment due  
for my former euill and corrupt  
life. Let the light of thine holy Spi-  
rit reueale vnto mee the way of truth  
and celeftiall happineſſe, that the  
ſame from henceforth may bee my  
ſhield



shield and buckler, whereby I may withstand and faithfully resist the furious assaults of satan and his wicked ministers: and that no manner of euill approach néere vnto mee, as I haue deserued. O Lord strengthen me and increase my faith: haue regard vnto me, that as I haue offended thee & deserued many and great punishments for the same, so I may now tast of thy pardon in Christ thy beloued Sonne: and that thou for his sake wilt mercifully remoue all plagues and afflictions so farre from mee, as may stand with thy glozy, and my comfort, and vnfained reformation. And although I haue worthily deserued many evils, as enemies in iustice to rise vp against me, & the wicked to deuise and intend matter to bring me into discredit with the godly, and vtterly to ouerthrow mee; let thy tabernacle yet O Lord, be open to receiue me, wherein I may bee defended against their cruelty. And although I haue iustly deserued to bee depriued of all my friends: to liue destitute of helpe in my greatest need, to bee afflicted with the want of all necessary things, and to be throwne downe to the depth of all distresse, to bee ouerwhelmed with  
such

ſuch calamity, that al the world might iuſtly forſake me, and in moſt deſpightfull, diſdainfull and opprobrious manner, ſhake their heads at mee, reuiſe mee, and ſay, Fie on thee, fie on thee: & that in all theſe afflictions of mine, thou iuſtly withhold thy helping hand, and leaue me comfortleſſe in a moſt deſperate eſtate: I haue (yet) nothing to ſay againſt thee, but humbly to ſie vnto thee, praying thee not to deale ſo with me: but where thou ſeeſt my ſinnes to be great, looke vpon that immaculate Lambe, thy deare Sonne, and call to minde the promiſe that in him thou haſt made: that were my ſinnes as red as Scarlet, thzough him they ſhould bee reputed as white as ſnow. Lord deale not in rigour with me; let thy mercy, and not thy iuſtice pearce the cloudes, and giue mee comfort: and reſreſh mee a moſt wretched ſinner, with the ſweet dew of thy holy Spirit, which is the vnſpeakable comfort of thy childzen, and which beareth witneſſe in their hearts that thou haſt forgiven their ſinnes in Chriſt, and choſen them to ſaluation, hauing for his ſake promiſed, that thou wilt bee our Father, and we ſhall bee thy childzen. And as a  
moſt

most louing father, vouchsafe vnto vs those things, which thy heauenly wisdom shall thinke most meet and conuenient, whether it be vnto mee in this transitoꝝ life, health, oz sickness, riches oz pouerty, oz whatsoeuer else may make most for my saluation. And let me not lack such things as are necessary for the maintenance of this life, and whereby I may be able to pay to euery man that which I owe vnto them, and that I defraud no man, but be rather helpfull to all, so farre as I may. And sozasmuch (O Lord) as nothing can bee prosperous vnto mee without thy blessing, powze downe the dewe of thy fauour, and see de mee in such sort, that being replemished) I may bee thankfull to thee, and helpfull to others that want. And for that thou hast commanded vs to pray for things necessary, Lord direct mee, and direct my prayers, because flesh and blood (fraught with corruption) cannot rightly discern what is wanting, but coueteth those things that are contrary to thy good pleasure. I most humbly (for Iesus Christs sake) beseech thine omnipotency to deale with mee in things of this life, as shall seeme most to thy gloꝝ, that I may at thy hands

hands enioy all things neceſſary to  
this life, to the finiſhing of a godly  
peaceable and comfortable courſe here  
to thy glory, and my ſouls health: then  
after the ſame ended, I may, with all  
the reſt of the myſtical body of thy ſon  
Jeſus Chriſt, for his merits, enioy  
after this life eternall ſaluation.

O Lord increaſe my faith, forgiue my  
finnes paſt, and from henceforth direct  
me in holineſſe and righteousneſſe all  
the reſt of my life, Amen.

A ſhort praier for him that is afflicted  
in conſcience for his ſins.

**O** God (whole property is euer to  
haue mercy; yea, whole mercy is  
infinite and loue incomprehenſible, and  
who hath no delight in the death of a  
ſinner) looke fauourably vpon mee,  
who haue ſo deeply offended thine  
heauenly maiesty, that I confeſſe no-  
thing but condemnation due vnto mee  
for my manifold iniquities. My con-  
ſcience accuſeth mee, and mine heart  
betrayeth my diſobedience, being but  
a caſt-away, vnleſſe it may pleaſe thee  
for Jeſus Chriſts ſake to turn away  
the plagues which I haue juſtly de-  
ſerued

arpy served for the same. Lord cease to be  
 angry, and according to thy mercy,  
 not in iustice deale with mee. And al-  
 though I haue hitherto followed  
 (even with greedinesse) that which I  
 should not: yet for thy Son Christ  
 sake, giue me now grace to follow and  
 embrace that which thou commandest,  
 in thy Sonne Iesus Christ, vnto my  
 lines end, Amen.

A Prayer for a competent and ne-  
cessary liuing.

*The God above vouchsafeth store,  
 To him in faith that prayeth therefore;  
 But for his gifts who thanklesse run,  
 Their wealth shall waste as snow in Sun.*

*The Motiue.*

**A**lthough thy store increase, and so  
 greatly multiply, that thou be faine  
 to enlarge thy Roomes to bestow thy  
 fruits; yet thinke thee not discharged of  
 this most necessary exercise of prayer,  
 but so much the more bound therunto,  
 for it is not the increase of fruits, the  
 labour of the hands, or store of wealth,  
 that maintaineth the life, and feedeth  
 thee, vnlesse it bee seasoned with the  
 word

word of God, who preſerueth all that  
faithfully truſt in him.

Thou canſt not liue with bread only  
(that is, with things neceſſary for the  
body) but by the word of almighty God  
the foode of the ſoule. And yet we are  
not onely liſenſed and permitted, but  
moſt louingly called to come vnto our  
heauenly Father, for whatſoeuer we  
want. *Jacob* praied for food & apparell  
and obtained it with abundance. God  
ſeeth before we aſke, what wee want  
yet to ſhew our dutifull obedience,  
and to acknowledge our helpe to come  
from him, we muſt proſtrate our hearts  
before him in faith: aſking, and he will  
giue; knocking, and hee will open: ſee-  
ing, and we ſhall ſurely find what is ne-  
ceſſary for vs. We ſee, that God of his  
meere mercy feedeth the fatherleſſe,  
vouchſafing vnto them, all good things  
to the ſuſtaining of life. Wherefore what-  
ſoeuer thou be, whether thou be rich or  
poor, pray faithfully, uſe the gift of God  
thankfully and reuerently, and thinke  
not that thy friends can help thee, or la-  
bour auails thee, without the bleſſing  
of God: whereby, enioying foode and  
apparell, be therewith content, and in  
any caſe deſpaire not in pouerty: for the  
prouidence of God is great, to giue food  
and

all the things necessary to such as trust in him. And it is not dainty fare that feedeth so much, as the trust in God can relieue with a small and simple diet: as doth appeare in the first of *Daniel*, by them that were so wel replenished with pulse and water: and contrarily, many times wee see the rich, for all their superfluity sent empty away.

There was neuer any forsaken that trusted in God, were their store neuer so small: nor any, were their abundance neuer so great, that prospered vnto the end, without the mercy of God. And therefore bee we poore, or rich, we must depend vpon God, that giueth and taketh away.

### The Prayer for a competent liuing.

**O** Almighty God, and louing Father, who of nothing hast created all things liuing: thy prouidence is so great ouer them all, that thou sufferest not the most vile or simplest of them to perish for want of food, and things requisite for them: but, seeking the same at thy hands, thou giuest it them in due season, euen to the rauens and all things liuing: and by thine vns-  
search=

ſearchable wiſdome haſt appointed to euery liuing Creature an abiding according to his kind. But ſuch was thine vnſpeakable care of man, that thou haſt created him to thine owne Image, and made him as a King and gouernour ouer all the reſt of thy creatures, which thou haſt ſet & appointed vnder him; which are ſo farre inferior vnto him, as where thou haſt planted in him reaſon, wiſedome and gouernment, in them brutiſhneſſe, being altogether vnreaſonable: and where they liue and haue their being vpon the tops of cold mountaines, in deſerts, vpon hills on high, and vallies below, and in ſandzy other vnconfortable and vnknowne places, where tempeſt and heate, hardneſſe and cold, and other continuall dangers oppreſſe them: thou haſt giuen and provided for man, houſes, caſtles, and towns to preſerue him from the force of winds, tempeſts, and ſtoymes, and from the aſſaults of wilde beaſts of the ſielde, (in the light and darkneſſe) quietly to reſt. And although bozne naked, thou givest him raiment to couer and to clothe him, heareſt to his uſe, and oyle to make him a cheerefull and glad heart, and ioyful countenance. Beſides all this,



this, of thy meere goodnesse, thou hast  
giuen him the beasts of the field, the  
fowles of the aire, and fishes of the  
Dea, to bee his fowd and sustenance.  
O sweet Lord, such is thy fauor towards  
man, that all the rest of thy creatures  
thou hast ordained for his vse and ser-  
uice. Oh sweet Lord, such is thy  
loue towards man, that thou hast  
most miraculously provided for him :  
and yet not for all alike. For it hath  
pleased thee to make some rich, and  
some poore, some thou exaltest, some  
thou keepest low, some to liue at ease,  
some by labour : and yet none liueth  
without thy prouidence. And I as  
among the rest of thy poorest creatures,  
doe acknowledge my selfe greatly  
bound vnto thee, for helping mee hi-  
therunto. And as thy silly creature, &  
worke of thy hands, I humbly pre-  
sente my selfe in hart, beseeching thee  
fauourably to looke downe vpon my  
necessity, and grant mee whatsoener  
thou seeest necessary for me, euen a com-  
petent and necessary portion here: not  
ouermuch, lest I waxe proud and dis-  
daine mine inferiours : and if it bee thy  
will bouchsafe vnto mee not ouerlit-  
tle, lest bygent necessity drive mee to  
ouermuch care, and ouermuch care  
carry

carry me to vnlawfull meanes, and so  
 I run headlong into thy displeasure.  
 But fill my basket and blesse my store,  
 O Lord, that I may intoy at thy mer-  
 cifull hands sufficiency for my reliefe,  
 and for relief of such as thou hast com-  
 mitted to my gouernment. And foras-  
 much, good Lord, as all my industry,  
 carke, care and great trauell, cannot  
 any thing further me, relieue or satisfy  
 me in my necessity, vntlesse thou vouch-  
 safe thereunto good successe: for thy  
 mercies sake, blesse me in all my af-  
 faires; blesse my fruits in the field, my  
 cattell and all other things belonging  
 either to my selfe, or any other thy ser-  
 uants, that by the fruits thereof, I  
 and they may be relieved.

Blesse the woꝝks of our hands, that  
 they may prosper: blesse my senses,  
 that they waxe not dull, but bee al-  
 waies capable of such things as be-  
 long vnto my vocation, that I may  
 effectually execute the same, both ac-  
 cording to thy lawes and truth of that  
 which I take in hand, that I deceiue  
 not (neither by mine ignorance, or  
 negligence) those that put me in trust:  
 but by truth in my calling, I may  
 be able to liue and wade through the  
 hardnesse of this world, and be rather  
 helped

helpfull to the poore, then burthensome  
to the rich. Oh Lord, bring it thus to  
passe : for without thy blessing and fa-  
therly furtherance , I cannot suffici-  
ently execute, neither can that prosper,  
whereupon the whole estate of my  
living or maintenance dependeth.  
Wherefore ( good Lord ) guide my  
hands and blesse mine vnderstanding  
to the prosperous execution of all  
things concerning my vocation, that  
I may get those things which may be  
sufficient for my reliefe, and mainte-  
nance of me and mine , to the profit  
of my neighbours , and glory of thy  
blessed name. And whatsoever doth  
happen vnto me, pouerty , or riches,  
make me ( good Lord ) of a patient, con-  
tented, and thankfull minde : that in  
aduersity I runne not headlong into  
such means as are vngodly , neither  
in prosperity waxe the prouder , but  
waite thy good pleasure in them both,  
with thankfulness, & euermore live in  
thee and by thee, and in the end raigne  
with thee in heauen, where thou sittest  
as authoz and giuer of al good things:  
grant vs. this for thy Sonne Iesus  
Christs sake: to whom with thee and  
the holy Ghost, be all praise for ever,  
Amen.

O Lord increaſe our faith,

A ſhort Prayer for a competent  
living.

O God my God, thy loue is great,  
and the care of thy creatures ſuch  
as thou haſt promiſed neuer to ſuffer  
the leaſt of them, that depend on thee,  
and ſeeke their reliefe at thy hands,  
to periſh, or to want things neceſſary  
for them: Wherefore, O Lord, I  
thy ſilly Creature, being of my ſelf  
poore, and altogether vnable to paſſe  
through this wretched & hard world  
do in all humility and obedience, pro-  
ſtrate my ſelf before thee in the name  
of thy Sonne Jeſus Chriſt: beſeech-  
ing thee that it may pleaſe thee to af-  
ford me thoſe things that are neceſſa-  
ry for me, as meat, drink, and all other  
things expedient for the ſuſtentation  
of my life here: that neither ouermuch  
pauerty oppreſſe mee, nor that I be  
drinen to vſe meanes contrary to thy  
lawes. For as thou art of abſolute  
power, ſo art thou of will to helpe the  
poore, to relieue the oppreſſed, to com-  
fort the afflicted, to raiſe the lowly

and to aid the needy : and therefore  
 (Sweet Lord ) I humbly craue thy fa-  
 uourable aid towards me, to blesse my  
 soze , and replenish my basket with  
 thy blessings , that I may bee able to  
 live in thy faith, feare and loue, and bee  
 out of the depth and danger of all men,  
 through Iesus Christ, Amen.

O Lord increase our faith.

A Praier necessary before the hearing  
 of the Word of God.

*Attend vnto the Gospels light,  
 Heare it, and read it, and live upright:  
 It is the light and candle cleere,  
 That brings vs all to heauen beere.*

*The Motiue.*

CONsider when thou hearest the  
 word of God preached, it doth  
 but as it were beate thine eares, and  
 tendeth no further benefit, vntil (by the  
 working of Gods holy Spirit) it bee in-  
 wardly reuealed vnto thee, and settled in  
 thee. For God speaketh vnto vs by two  
 means; namely by the Preacher whom  
 he sendeth to teach vs, and by h's holy  
 spirit, wherby his doctrine is so settled in

our hearts, that we inwardly enioy the true benefit thereof. For without the helpe of the holy Ghost, the voyce of the Preacher vaniſheth, and the hearers profit nothing at all. Saint Iohn ſaith, that he that knoweth God, heareth his Word, but hee that is not of God heareth it not : Whereby the Spirit of truth is diſcerned from the ſpirit of error : The Word of God is liuely and effectually, and pierceth more then a two edged ſword, entring euen vnto the diuiſion of the ſoule and ſpirit, &c. Wherefore pray that as the Lord ſendeth his meſſengers to ſhew his will; ſo you may both heare it, vnderſtand it, and purely liue thereafter : Pray for Faith, for without faith, the hearing of the Word profiteth nothing : but it is ſeed ſowne in drie ground, that cannot bring forth fruit: Wherefore let vs bee as good ground, which is watered with the dew of a conſtant beleefe of that which we heare: that the Word of God which is now preached amongſt vs, bee not as ſeede ſowne in vaine : The Lord make vs all fruitfull hearers, dutifull followers, and plentifull bringers forth of the fruits of his Word.

## A Prayer before Sermon.

**V**ouchsafe, O Mercifull God, to open the closet of my dark vnderstanding, that thy Word may enter therein, and be so receiued of mee, as that ignorance the mother of disobedience being thrust out, heavenly knowledge may enter in, & haue perfect abode in the bowels of my heart. Give me grace (O Lord) that the see'de of truth being sown in my heart, may take deepe roote, and bring forth to the comfort of my poore soule, sixty, & hundreded, and a thousand fold. And let thy spirit so rule the lips of this thy servant and Minister, as that hee vtter nothing but the word of life, with such boldnesse, as neither feare nor affliction stoppe the free passage of the same, that wee thy flocke may waite for the same, and more and more desire and take and picke the crummes that fall from thy table. Send such and so many labourers (O Lord) into thy harvest, as may bee both painefull, faithful, and able to gather by little and little the dispersed sheaues of the Church, that are appointed to bee receiued into thy celestially barne. And

banish from vs this wholesome worke  
all such as are not sent from thee, and  
come not truly to edifie, but rather to  
reape their owne gaine: making as it  
were merchandize of thy word, tea-  
ching, in ſtead of truth, the traditions  
of men. Lord vouchſafe at this time  
grace into the lippes that now are to  
ſound forth and declare thy will, and  
grace into our hearts that are preſent  
to heare it: that he by teaching truly,  
and we by following effectually, may  
through Chriſt, obtaine at thy hands  
remiſſion of our offences paſt, light in  
ſtead of darknes, peace for trouble, and  
heavenly happineſſe in ſtead of worldly  
felicity: that taſting the ſweetneſſe  
of celeftiall comfort, we may deſpiſe  
terreſtriall, and after this life ended  
enjoy the perfect ioyes of eternall glo-  
ry, through Jeſus Chriſt our Sa-  
uour and redeemer, Amen.

O Lord increaſe our faith.

A Prayer after the Word preached,


*The Motiue, or Preface of this Prayer.*

**N**OW we haue receiued the benefi-  
of hearing of the Word of God,  
the fruits whereof do tend to the perfe-  
ctiō



tion of a godly life, and a godly life is the way to eternall life in Christ our Lord: let vs with all diligence imprint within the closet of our harts, the glad- some and most comfortable tidings, which we haue receiued at the mouth of the messenger of God, & with a perfect faith lay vp the same in our vnder- standing and remembrance: lest that forgetting the same, and neglecting the exercise of a godly life, wee be taken a- way as trees that beare no fruit, and cast into the fier. Let vs therefore pray that God would vouchsafe to send his holy Spirit the comforter, which may retaine the good tidings of the Gospell in our hearts: whereby we may appeare as trees bearing good fruits, and so bee preserued vntill the comming of our Lord Iesus, who will then receiue vs, and set vs in the inheritance which hee hath purchased for as many as belieue in his word.

## The Prayer.

 O heauenly Father, thou hast not onely vouchsafed to make vs to thine owne Image and likenesse, but also to send thy Sonne Iesus Christ into this World for our saluation:

and hast by him not onely giuen vs  
knowledge of thy diuine will here on  
earth, and left it for our learning, but  
also freely taken away our sins, and set  
vs downe the perfect rule to direct all  
our actions and doings by the same.  
Which yet neuerthelesse continueth  
hard and darke to such, as neither by  
thy grace haue been enlightened, nor  
by the preaching of such as thou hast  
sent, been taught; which also is of no  
effect without thine especiall grace,  
working to the true setting thereof  
within the bowels of the inner man.  
For Lord, although we heare it with  
our eares, we cannot conceiue it in  
our hearts, nor shew it in our conuer-  
sation, without the especiall working  
of thy holy Spirit within vs. Great-  
ly are we therefore bound vnto thee,  
Oh Lord, for boughlasing vs to liue  
in this time wherein darknesse and  
ignorance is so much defaced, super-  
stition suppressed, and thy truth (the  
word of life, the seed of our saluation)  
so bountifully distributed throughout  
this our Country, to our vnspkable  
comfort, and great terror of such as  
hate thy truth. Lord we praye thee  
humble thanks, that it hath pleased  
thee to feede vs at this time with the  
whole

wholesome bread of life, the heauenly Manna, the word of eternall trueth: Which as wee haue heard with our outward eares, so grant vs to bee replenished inwardly, and fed at full, that wee may loath and abhorre all things which are not of the true Table of our saluation, the Gospel of thy Sonne Iesus Christ.

And forasmuch (O mercifull God) as we may heare & not perceiue, and read and not vnderstand, without the light of thy holy Spirit, guiding and instructing vs: I humbly beseech thee to inspire our hearts with a true vnderstanding of that which this day wee haue heard, by the Messenger and Preacher of thy word. And grant that it may so worke to the amendment of our liues, and the increase of faith, feare, and loue of thee, that it may continually abide with vs, & (to our comfort) effectually worke in vs vnto our liues end: and that we may accept the same at thy mouth of thy Messenger, as deliuered euen by thine owne heauenly voyce, as indeed it is, so long as it differeth not from thy holy word and Gospel, giuing all the praise and glozy vnto thine owne selfe. For he is but a minister to declare thy will vnto  
G 3 vs,

vs, who art the ground; and thy word  
 the seed, which being sowne in our  
 hearts by the Minister, may not onely  
 take some roote, but growe by effectually,  
 to our comfortable education and learning.  
 And giue vs grace (Oh heauenly God) in this so pernicious  
 a time of sects, schismes, & dangerous controuersies,  
 that wee may beare constant hearts, carefull and deuote  
 mindes to the truth, auoiding (with diligence) the  
 perswasions such as seek to set vp superstition, and  
 maintaine errors and vnttrue doctrine.  
 And as the Ninuities at the preaching of Ionas  
 repented their sin: so giue vs grace not onely  
 for a time, but earnestly to bewaile our manifold  
 offences, wholly cleane to fulfil the truth of the  
 Lawes, to the saluation of our peoples  
 soules. Let not Satan (sweet Lord) at any time  
 wrest thy truth sowne in our hearts, neither let  
 him nor his ministers preuaile in sowing tares,  
 cockle, or darnell among the Gospel, as they  
 continually seeke and desire to marre the  
 haruest of thy good fruits. And though they be  
 few (by reason of our owne corruption) which  
 we haue gathered by the hearing of thy word,  
 yet (sweet Lord) vouchsafe to increase them.

them by vertue of thy holy spirit working within vs. And let not our desire of seruing thee, bee either choked, or snared with the vnlawfull desires of this most wretched world: but that we may rightly & truly discern the truth from false doctrine, and may vnderstand who are the true Ministers, with earnest attentiuenes vnto the vnterance of thy will by them: carefully and warily avoiding the counterfaite barking of such as speake for their owne benefit, hauing further respect to their owne pleasure, profit, and commodity, then to the edifying of our poore soules. These thou resemblst to wolues, taking vpon them (vnder the shadow of simplicity, and fained shew of innocence) to guide thy flock, being indeed most detestable hypocrites and deuoures of thy shep. Whom I beseech thee cut off from that godly and diuine function and office of preaching, that thy truth being at all times purely vttered by good and deuout Pastors, wee thy poore flocke, may for euermore be truly edified, and continue within the hurdles of sincere conuersation and godly liuing, to the praise of thy holy name, and to the attainment of our heavenly inheritance

tance, for thy Sonne Iesus Christs sake, Amen.

O Lord increase our faith, and make vs euermore attentiu hearers, true cōceiuers, & diligent fulfillers of thy will.

A short prayer after a Sermon.

**O** gracious Lord, of thy bountifull goodnes thou hast (through thy Son our Saviour) sent for our learning, and vnspeakable comfort, the word of truth, the Gospell of our saluation, which none can learne but by hearing, and none can preach vni lesse he be sent: I humbly beseech thee therefore to giue me thy grace, that as I haue heard thy word at this time by thy Minister and Messenger, so I, and all the hearers may bee able perfectly to retaine the same in our hearts according to thy heavenly will, vnto our liues end, Amen.

O Lord increase our faith.

A thanksgiuing to God for his benefits.

*Blesse thou the Lord that giueth blisse,  
He vlesseth him that thankfull is.*

*But*

*But he, the thanklesse doth despise,  
And listneth not vnto their cries.*

**B**E thankfull vnto almighty God for all things, in the name of our Lord Iesus Christ: who hath left vs a perfect paterne of thankfulnesse, by his continuall lifting vp his eies to heauen, giuing thanks vnto his heavenly father for all things. By whose example, wee are taught to giue continuall thanks, as a testimony of our good wils for his benefits bestowed vpon vs. Let vs pray alwaies; let vs alwaies reioyce, & without ceasing giue thanks, for it is the will of God the Father, in his Son Iesus Christ towards vs. *S. Austen* briefly in this wise exhorteth vs to bee thankful, namely, hartily to say, God be thanked; which is but short, yet not so short as sweet (no doubt) in the nostrils of his heavenly Maiesty, and an acceptable sacrifice, if it proceed from a truely thankfull hart. *Chrysostom* also willeth vs to giue thanks vnto the Lord, & to bles him, yea, although euill chances happen vnto vs, and then shall those euils bee taken away; and on the contrarie it must needs follow, (he saith) that if prosperous things happen vnto vs, and we continue vnthankfull, our prosperi-

ty ſhall bee turned into aduerſity. So pure a balme and ſweet odour is giuing of thankes, that the Lord taketh it as a moſt acceptable recompence for all his benefits. Which ſince we cannot otherwiſe deſerue, let vs continually ſay, The name of God be praiſed: and that not with tongue onely, but from the depth of the heart. For it is a terme ſometime vſed of the wicked, who haue their reward with hypocrites. But bleſſe the Lord in faith, and thou ſhalt be bleſſed both in thy going out and comming in, both in the houſe and in the field, in all things, at all times, and in all places. The chiefeſt manner of thankes vnto Gods obedience vnto his will, and to accept with patience whatſoeuer ſhall happen vnto vs: yeelding our ſelues to the will of him that ſendeth the ſame. For true thankfullnes is not in the tongue, but from the heart, which being fraught with vnfained loue to God, rendreth thankes acceptable, though the lippes mooue nothing at all. Yet for the outward teſtimony of our thankfull mindes, let vs openly giue praiſe and thankes vnto him that giueth all good things.



The prayer and thankesgiuing to God  
for his benefits.

**O** God of vnspeakable mercy,  
and father of maruailous louing  
kindnes, the onely giser of good and  
perfect gifts, who art moze ready to  
giue, then we to aske: hearing befoze  
we call, and giuing befoze wee desire,  
things necessary for vs: I yeeld thee  
humble thankes for thy continuall  
fauour and kindnes towards vs thy  
poore creatures: for whose saluation,  
when we were lost, thou wast conten-  
ted, euen of thy meere loue to send  
thine onely delight into this world,  
thy Son Iesus Christ, taking hu-  
mane nature vpon him, & abiding the  
most bitter pangs of death vpon the  
crosse to redeeme vs againe into thy  
fauor, which by our disobedience was  
lost: to bring vs from darknesse & the  
shadow of death (wherunto our blinde-  
nes had brought vs) into the light of  
truth, to restore vs from ignorance  
and error, to wisdom & knowledge,  
then the which a moze precious gift  
could not haue bin bestowed vpon vs,  
poore wretched creatures. What grea-  
ter comfort, what greater ioy, what  
grea

greater benefit could thy diuinity haue bestowed vpon silly man, then of a cast-away to make him a saued soule: of a lost Sonne, the childe of God: and of a poore banished wretch an inheritor of the Kingdome of heauen: Lord, such was thine vnspeakeable loue, and the benefit that the obedience of thy Sonne purchased for vs, that if it were possible for vs to yeeld vnto thee as many thanks and praises, as could fill euen Heauen and Earth, and did yeeld our bodies and soules to bitter torments in Hell, in that lake from which thou hast redeemed vs, it were nothing in recompence of the least part of this thy loue, in giuing this sacrifice thy Son (in whom was thine onely and whole delight) to pacifie thine owne displeasure, and to purchase thy fauour and loue againe: A thing marvellous, that the offended should seeke attonement with the offender, after so vnspeakeable a meanes, and yet requiring nothing out our hands, but thankfulnessse and obedient hearts. Lord giue vs thankfull hearts, that wee may yeeld thee all possible praises: Which although I cannot sufficiently, yet Lord I yeeld thee thanks euen from  
thy

the bottome of my hart, from the very  
depth of mine vnderſtanding; who  
haſt deſerued far more than any man  
or Angell can by any meanes ſatiffie,  
not onely in giuing thy Don for vs,  
but in leauing vnto vs a continuall  
remembrance of the ſame thine vn-  
ſpeakable loue, thy Goſpell, wherein  
conſiſteth the rule whereby we are di-  
rected, euen thy Word: which, al-  
though heauen and earth paſſe and pe-  
riſh, yet ſhall not one iot thereof (as  
thou haſt promiſed) diminish or de-  
cay, and without the which we ſhould  
haue continued in our accuſtomed  
blindneſſe and ignorance. Theſe thy  
benefits are vnſpeakable: yet, ſweet  
Lord, thy creating vs after thy like-  
neſſe, and making vs after thine owne  
image, deſerueth no leſſe praiſe and  
thankes; where it lay in thy power, to  
haue faſhioned vs after ſundry other  
formes, as of wormes of the earth, fi-  
ſhes in the ſea, and beaſts of the land,  
moſt ugly & moſt ſtrange, hauing nei-  
ther knowledge of thy will, ſenſe, nor  
feeling of thy goodneſſe (which is the  
ſweeteſt comfort in the world) with-  
out the which is no true comfort at all  
nor enioying any quality either of bo-  
dy or minde, which is any thing at all  
com-

comparable to the gifts which thou  
hast endued mankind with. **O**uer  
ner (**O** Lord) I thanke thee, for  
other thine vnspeakable mercies and  
benefits continually bestowed vpon  
me: for thy feeding, cloathing, and pro  
tecting me and mine hitherto, giuing  
vs all things necessary both for our  
soules and bodie. And sweet Lord  
seeing that of my selfe I am nothing  
neither can doe any thing of my selfe  
without thine especiall helpe, for my  
reliefe and maintenance, I humbly  
beseech thee (for thy Sonne Iesus  
Christ sake) as of thy free fauour and  
mercy, thou hast giuen vnto vs thy  
creatures, all these and many other  
vnspeakable benefits hitherto, that  
thou wouldest grant the like loue and  
care towards vs alwaies hereafter  
that we may prosper in our vocati  
ons, and goe forward in the daily ser  
uice of thee, and through the merits  
of thy Sonne Iesus Christ, obtaine  
pardon for our sinnes past, and live  
in faith, feare and loue hereafter, en  
ioying all things requisite for our re  
liefe, for Iesus Christ thy deare  
Sonne sake, Amen.

O Lord increase our faith.

A short thankelgiuing for the benefits of God.

**I** Pærd thee all humble and possible  
I thankes (O mercifull God) for that  
thou hast not onely heretofore tendred  
the saluation of our poore soules, and  
by the death of thine only Sonne, re-  
deemed vs from death to life: but dost  
also continue a tender care of vs, pre-  
seruing vs as the apple of thine eye,  
from the dangerous assaults of Sa-  
tan; and prouidest for vs all things  
necessary, deseruing more thanks and  
praises, then the tong of men or An-  
gels can declare. Accept these my  
pauces and thankelgiuing (O Lord)  
I beseech thee, and increase in mee a  
daily desire to praise thy goodnes, ac-  
knowledging all and every good and  
perfect gift to come from thee: to  
whom with the Sonne and the holy  
Ghost, be all honour and vncessant  
praise for ever and euermore, Amen.

*O Lord increaſe our Faith.*

A deuout Prayer that wee may alwayes  
haue conſideration that we muſt die:  
which as it is good at all times,  
ſo eſpecially in the com-  
mon plague or  
ſickneſs.

*Remember as thou art a man,  
So muſt thou die, none ſhan it can:  
Nothing more ſure, the time unſure,  
Wherefore take heed, liue not ſecure.*

*The Motiue.*

**S**ylenus the Philoſopher hauing  
knowledge but by the inſtinct of na-  
ture, before the publiſhing of the Goſ-  
pell, ſaw further into the miſerable e-  
ſtate of men in thoſe daies, then we en-  
deauour to vnderſtand, liuing too ſe-  
curely now in the cleare light of the  
ſame. For his opinion was, that if wee  
conſider with our ſelues what wee are,  
whereof we are, and what we ſhall bee,  
we could not but lament our miſerable  
eſtate. Which ſaying of his was maruel-  
lous then when men liued in darkneſs,  
but much more maruellous, that it is

no better considered and regarded now, in the time of the light of truth. For where we should haue greater care to liue well, wee liue in wicked security, where wee shou d haue greater care to die well, wee foolishly thinke to liue for euer, and so are wee oftentimes taken vnawares: but let vs perswade our selues, and not onely perswade, but fully resolute our selues that wee shall die, and let vs endeauour to make a good end. For a good end excuseth a bad life past, and contrariwise, an euill end is a greater argument of an euill life, and eternall death.

For sake sinne, and imbrace death willingly, so shalt thou seeme happy in this life, and not vnhappy at the houre of death. In the morning, thinke not to liue till night, and at night, thinke not to liue till morning: so shalt thou liue much the more circumspectly, and bee alwaies ready to die.

Account thy selfe in this world but as a guest that lodgeth for a night, and so departeth in the morning, and as a wandring pilgrim of no certain abode, lift thy minde to God, hauing here no certaine Citty. For if thou liue ten, a hundred, or a thousand yeeres, there is no helpe but the graue must bee thine  
end

end. Blessed are they that die in the Lord, wherefore prepare thy selfe to die: trust not thine owne wisdom, for that will deceiue thee, but in the wisdom of God, that thy hope may be sure, his ioyes thine, and his goodnesse thine inheritance.

The Prayer to bee readily prepared to die.

**O** God the onely giuer of life, and the maintainer and preseruer thereof, and the life after death, grant me continuall due consideration, that this body of mine is builded vpon an earthly foundation, and framed of the substance of dust and clay, which is not durable, the glory whereof banisheth like the flower of the field, which is sone cut downe and withered. The body is the mansion, or rather the prison of the soule, and the same so fraile, weak, and feeble, subiect to so many infirmities, diseases, griefes and maladies: yea so many causes that procure the dissolution of body and soule, that death often happeneth when we thinke least thereon, it cometh suddenly as the lightning, and taketh vs at vnawares. Wherefore



fore grant, Oh God of my life, that I  
may haue such continuall care, for-  
sight and diligent respect vnto the di-  
rection of my doings, cogitations, and  
words, as I loade not my poore soule  
so much with the burden of senselesse  
security, sin and iniquity, that the bo-  
dy (being suddenly entangled with the  
snare of death) be carried where there  
is no rest, no ioy, no comfort or conso-  
lation, but continuall mourning, wee-  
ping, and anguish of minde. As the  
glutton spoken of in the Gospel, who  
(going on blindly, loosely, and careles-  
ly, without regard either of thee, or re-  
membzance of his end, in most deter-  
stable conuersionnelle and all kind of  
wickednes) was suddenly taken from  
his mucke and wealth, (which hee  
had wrongfully gotten, and miserably  
hoorded vp, denying poore Lazarus the  
crummes that fell, and were taken  
from his table) and was caried by the  
dineell and his angels into euerlasting  
and most painefull torments, where  
was weeping and gnashing of teeth.  
Oh (my sweet Lord) let not my heart  
be blinded with the haze of vanity,  
nor (nonsled in the delights of this  
world) so intangled in the net of con-  
cupiscence, or clad in the weeds of  
wile

willfulneſſe of mine eſtate, that I be taken as the rich man in the Goſpell, who was taken vnawares from his abundance, and left his riches he knew not to whom. In ſtead of heavenly contemplation and godly cogitations, (which thou requireſt at all times of ſuch as are thine: but eſpecially at the houre of death) there appeared in him a moſt horrible couetouſneſſe which thou vtterly abhorreſt: a manifeſt token, good Lord, of forgetfulneſſe of his end, and an argument that he was the child of Sathan. But thou ſhew'eſt mercy to as many as conuert and turne to thee.

Oh my moſt louing Father, lighten mine eyes, that I ſleepe not in ſin, nor wander in darkneſſe, according to the will of the fleſh, that I fall not vnawares into the dungeon of deſtruction, death and hell, but make mee alwaies ready and willing to come vnto thee, euen with deſire, when it pleaſeth thee to call me, in laying thy hand (by any plague or ſickneſſe) vpon me. Let mee not draw as it were backward, when thou inviteſt mee to the ſweet banquet of thy heavenly kingdome, as by thy word and Goſpell preached and revealed vnto vs, which  
is

is an especiall calling of vs: and when  
I feele my selfe distempered, græued  
or vexed with any kind of sicknesse,  
plague or disease, which is another of  
thy callings, and an especiall warning  
that wee must die; or when by course  
of time in ertreame age, wee imagine  
our end to bee neere: But Lord when  
I am at my daily businesse and laboz,  
when I eate or drinke: when I am  
in my best temperature and health,  
in my chiefeſt yeeres, at all times, and  
in all places, giue mee grace to thinke  
that death standeth at my elbow, al-  
waies ready to strike mee: that I  
ſleepe not in ſinne and ſecurity, till the  
time ſuddenly come of my departure,  
and ſo be taken vnprovidèd, and periſh  
without repentance. Oh Lord, who  
can perſwade himſelfe to live long and  
ſee many daies? eſpecially in dange-  
rous & contagious times of ſicknes,  
ſeeing ſo many examples daily to put  
vs in minde of death. For in the moſt  
temperate time of health, ſome at their  
mothers pappes (by humane iudge-  
ment likely to live long) ſuddenly  
giue by the Ghost, ſome in their  
youth, ſome in middle yeeres, yea, and  
when græueſt experience aboundeth,  
are ſuddenly moſt called away  
and

and are no more ſeen. All which notwithstanding (O Lord) ſuch is the blindnes of our nature, that we thinke this world a continuall being for vs, and couet euen with greedineſſe to ſtay many daies, where we heape ſin vpon ſin, to the ouerburdening of our poore ſoules, ſeldome or not at all thinking to die. But grant my moſt ſweet Lord, that as I deſire to liue, ſo I may haue a great deſire to liue well, that I make an happy end, abandoning the feare of death, that the cogitation thereof may dwell in peace within the manſion of my heart: and when it ſhall appeare neere vnto me, I ſpe not from it, but may goe forth with ioy to meet the ſame, conſidering that it is a meane to end my cares, and to begin my ioyes: It is the finiſhing of my ſorrow, and an entrance into a bleſſed eſtate, which made thy ſeruant Paul to ſay, That hee deſired to bee deliuered from the burthen of his life, and to bee with thee, where is nothing but ioy vnſpeakable; & contrary, here on earth, nothing but care and woe, which moueth thy ſeruant Iob to call his life a warfare, and this world a wildernes, where is nothing but conflicts be:twene the fleſh and the ſpirit.

daily increase of sin, and continual care of vanities. Oh God giue vs carefull hearts to loue thee; while we liue here, giue vs continuall feare, vnfained zeale, perfect faith, and godly care to do good to al men, and earnest desire to come vnto thee, who art the end of al trouble and labour, and the beginning of ease; the end of strife, and the beginning of peace, the end of all misery, and the beginning of all blessednes; the end of death, and the beginning of life, whereunto sweet Lord, grant that with vnfained desire, we may faithfully endeavour our selues to come, where thy Son is gone befoze to direct vs the way, and where thou sittest to iudge according vnto euery mans workes, making all those that thou findest with the lampe of true Faith burning in their hearts, partakers of the euerlasting ioyes thereof. In number of whom, Oh Lord, accept mee here, and cleanse me from all my sinnes, that I may appeare among them in the world to come, through the same Iesus Christ our Lord; in whose name I commend my selfe into thy hands, to liue for euer in thee sweet God, Amen.

O Lord increaſe our faith,

A ſhort Prayer to be mindfull and  
ready to die.

**O** God, in whole hands conſiſteth the life of all mankind, for thy Son Jeſus Chriſts ſake, vouchſafeto giue mee grace, to ſet befoze mine eyes (as a moſt certain marke whereto this fraile body of mine muſt tend it ſelfe) death, which is to the faithfull, the end of paine, and the beginning of pleaſure; the end of miſery, and beginning of bliſſe: but to the ſecure and careles, the end of their pleaſures and beginning of eternall paines: giue mee therefore (good Lord) an earneſt deſire of ſeruing thee, and leading my life according vnto thy will: that whenſoeuer it pleaſeth thee to call me, I bee not (through feare) ſtricken with doubt of condemnation, but euen at the laſt gaspe, through vnfaigned faith in Jeſus Chriſt, may take and haue taſte of eternall ſaluation: So ſhall not death bee terrible to mee, but rather when it commeth, I ſhall with ioy receiue the ſame, in the name  
of

of Iesus Christ, mine onely Saviour  
and redeemer, Amen.

O Lord increase our faith.

A Prayer for all men, at all times  
necessary.

*Pray thou in faith for each degree,  
As God by Iames commandeth thee :  
So shalt thou prosper in thy waies,  
And line forth many happy daies.*

**T**HIS Prayer following , is for the  
prosperous estate of all men in ge-  
nerall, and hath many branches, very fit  
to bee often vsed of Christians; where-  
in , they pray not onely for them-  
selues, but they craue things necessary  
as well for them that are absent, as  
present, yea, for all men; a thing most  
commendable & godly. And therefore  
S. Iames willeth vs to pray one for a-  
nother that we may bee heard of God :  
for the prayer of the righteous anai-  
leth much. Loue thy neighbour as thy  
selfe; saith Christ, and pray instantly for  
all men. Whereby we see, that it is not  
enough for vs, neither are wee dischar-  
ged, praying only for our selues, but we  
must pray for all men. Wherein is also  
included a commandement to pray for  
our

our enemies, that God will blesse them with spirituall blessings, whereby they may become comfortable to his will, & so decline from their pretended euils against vs: but we should especially pray for all Christians. The sum of our common and accustomed Leturgy.

The Prayer of all men to be said  
of all Christians.

**O** Almighty GOD, the Father of all that beleue in thee, haue mercy vpon vs, who most miserably haue offended thee. Remember not our offences, nor punish vs according to the multitude of our sinnes. Pardon vs, and spare vs good Lord, whom thou hast redeemed with the blood of thy Sonne: Direct all our cogitations and actions, that wee giue no occasion of thine anger towards vs: for euer mercifully defend and saue vs from sinne and all manner of mischief, from the crafts and assaults of Satan, from thy displeasure and eternall damnation. Good Lord, for thy mercy sake, deliuer vs from darknesse and misbeliefe, from haughtinesse of mind, from malice, enuy, hatred



hatred, or double dealing, from euill motions of our corrupt flesh, and from all worldly vanities. Haue vs from plague and pestilence, from extreame hunger & famine, from sudden death, from heresie and false Doctrine, and grant vs alwaies will and ablenesse to fulfill all thy most godly commandments, with a clean & bright hart.

Be present with vs (good Lord) in all our troubles, vexation of mind, and at the houre of our departure hence. And for thy meer mercy sake, be thou fauourable vnto vs in the day when wee must giue account of our life past, that we be not rewarded according to our deserts: but by the merits of thy Sonne Iesus Christ, may enioy eternall saluation. Oh most mercifull and euerliuing God, I most miserable and most wretched sinner heere humbly prostrating my selfe before thee, beseech thee to listen to my petitions. Grant vnto thy vniuersall Church godly and deuout Preachers of thy word and Gospell; that it may daily increase in vertuous and godly gouernment, growing and proceeding from faith to faith, truly knowing thee, and vnfainedly seruing thee. Grant vnto thy seruant Iames our King, true vnder-  
G 4 standing

ſtanding of thy will, and vnto his Counſell, knowledge, and wiſedome, that vnder him, for him, and in thy name they may eſtabliſh good lawes, ſtatutes and ordinances, for our good and godly gouernment: and vnto all thy people grace, continually to fulfill the ſame. Wee thou (good Lord) his defender in all assaults of his enemies, and ſo rule his heart in thy faith, feare, and loue, that hee may alwaies ſeeke to aduance thine honour and glozy, deface ſuperſtition, error, and falſe religion, and euer bee able to vanquiſh and overcome ſuch as riſe vp againſt him oz thy Goſpell. Lighten the hearts of all Biſhoppes, Miniſters, and Paſtors of thy Church with true vnderſtanding, and ſincere knowledge of thy word, that they may not onely in ſpeech, and doctrine, but alſo by their conuerſation & life, ſoundly and ſincerely declare the ſame, and cauſe the ſame to be taught and publiſhed to the edification of all thy people. O Lord let not ſuch as are put in authoriety to ſee the due execution of thy lawes, be ſlow, negligent, corrupt, oz ignozant therein: but indued with grace, wiſedome, vnderſtanding, and boldnes, may execute iuſtice and  
maine

maintaine thy truth, without affecti-  
on, fauor or respect of persons. Touch-  
safe to indue vs all with continuall  
good will one toward another, that we  
may liue all the daies of our life in v-  
nity, peace, and godly agreement, plea-  
sing thee, by liuing according to the  
rule of thy Commandements. Grant  
vs (Oh Lord) seruent desire to bee  
where thy Word & Gospel is prea-  
ched and taught, and indue vs with  
thy grace to heare & beare away, and  
not onely to heare and beare away, but  
to exercise the same in our conuer-  
sation, that the truth of thy Gospel,  
which is the fruit of thy holy Spirit,  
may daily increase in vs. And call  
home all wandring soules which are  
carried in blindness, by the subtilty &  
procurements of Satan & his wicked  
ministers, following strange gods, and  
worshipping that, that cannot auaille  
them; giue them repenting hearts,  
converting their soules. Shew them  
thy true light, that they seeing it, may  
by little and little, attaine vnto  
the perfect enjoying of the same.  
Strengthen all them that haue taken  
hold of thee by true faith, and pure re-  
ligion, that they fall not from thence  
by the deceiueable shews of any coun-  
terfeit

terſeit ſect, or force of any perſecuti-  
 on. Comfort thoſe that are weake, and  
 liſt vp thoſe that are downe, that they  
 by thee, and thou by them, maieſt beare  
 downe, and keepe Satan vnder our  
 feete. Touchſafe good Lord to giue  
 ſuccour, helps, and comfort, to all ſuch  
 as are in any kind of affliction, dan-  
 ger, neceſſity or tribulation. Preſerue  
 and keepe ſafe all ſuch as labour or  
 lawfully trauell by ſea or land, for the  
 benefit of our cōmon weale. Streng-  
 then all women with childe, and ſend  
 them good deliuerance. Comfort all  
 them that are ſicke, and giue them ei-  
 ther patience to beare it, or mitigate  
 their griefe. Giue health and nourish-  
 ment to all yong children, and grant  
 them grace to goe forward in nurture  
 and knowledge of thy will. Lord we  
 beſeech thee to ſhew compaſſion vpon  
 all ſuch as ſuffer impriſonment, and  
 giue them deliuerance at thy good plea-  
 ſure. Provide (good Lord) for ſuch  
 poore children as are fatherleſſe or  
 helpleſſe: conſider the cauſe of all wi-  
 dowes, and be helpfull to them in their  
 diſtreſſes. Lord haue mercy vpon all  
 men; forgive our enemies, and ſuch as  
 perſecute vs, & if it pleaſe thee, turne  
 their hearts. Fructifie thoſe things  
 on

on earth which thou hast appointed  
 for our vse : and so increase the same,  
 that we may enjoy the fruits thereof,  
 with sufficiency for our necessities, in  
 time convenient. And vouchsafe to  
 giue vs grace, to fall downe vpon the  
 knees of our hearts with vnfained re-  
 pentance of our sins, that we may ob-  
 taine at thy mercifull hands, pardon  
 for our offences, negligences, and ig-  
 norances; and vouchsafe to indue vs  
 with thy holy Spirit, that wee may  
 go forward in daily amendment of our  
 liues, and gouerne the same according  
 to thy will, vnto our liues end, Amen.

O Lord increase our faith.

A Prayer for the true obseruation  
 of the Commandements  
 of the Lord.

*Pray that thou maiest fulfill the will,  
 Of him whose hand defends thee still :  
 And those precepts forget thou not,  
 Which Moses for thy learning wrot.*

*The Motiue.*

**B**lessed is the man (as saith Da-  
 uid) that delighteth in the Law  
 of

of the Lord, and meditateth therein day and night; hee shall bee blessed in his goods, in all that hee taketh in hand, at his going out and comming in, and in all things. But contrariwise, hee that declineth from his commandements, and neglecteth them, shall be accursed in all his waies, and nothing shall prosper with him, although for a time it flourish in shew, the end of the same will be euill. And therefore *David* in his prayers (conydering his owne infirmities) besought the Lord to instruct him in his Commandements; saying, Make mee O God to vnderstand thy lawes, and I will meditate vpon all thy wondrous workes: yea, his delight was in the Commandements of GOD. And *Salomon* saith, That hee that turneth away his eares from hearing the Law, his prayer shall bee abominable. For it is the will of God, that wee should keepe his Commandements. Pray therefore that God will stirre vp in you an vnfained zeale in all our doings and enterprises to obserue the law of the Lord, which none without the especiall helpe of the Spirit of God, can doe: pray therefore for the aide of the holy Ghost, to doe the will of God. But wee may not thinke, that wee can per-  
forme

forme the law of God so soundly, as nothing shall bee found amisse in our doings though we be neuer so precise; for then we deceiue our selues. For we are all sinners, and therefore what we want in performance of the will of GOD, Christ is redy with his merits to answer for vs. Yet may wee not bee therefore dissolute, and carelesse, but studious in the Commandements of God: and for that to performe them to the vttermost, we be vnable, we must craue Gods assistance to doe it as far forth as possible we may, and God will accept the will for the deed.

The Prayer for fulfilling Gods  
Commandements.

**O** Almighty Iehouah, God of Heauen and Earth, who hast promised thy selfe euen from the beginning, to bee our Lord and our God, our shield, and our forte, our buckler and defence, our castle and refuge: who hast brought vs with a mighty and strong hand, with an outstretched arme, out of the land where in we were strangers, wherein wee liued in bondage, vnder the yoke & tyranny of Antichrist and Satan, into the

the land that floweth with milke and  
hony of true religion, wherewith thou  
feedest the soules of thy faithfull ones,  
to their vspeakable comfort : Grant  
that as thzough thy meere mercy and  
loue thou vouchsafest to bring vs in-  
to this world, and frame vs to thine  
owne image and likenesse, so wee may  
account thee as our onely God, wor-  
shipping none other beside thee, ma-  
king to our selues none image of any  
likenesse, neither of things aboue, or  
things beneath, nor to seeke help at  
the hands of any (as a G D D) beside  
thee : Who, as by thy mighty power  
thou broughtest the children of Isra-  
el out of Egypt, by the hands of Moses  
and Aaron, where they were in bon-  
dage, where they were continually  
oppressed with sundry kinds of vexa-  
tions both of body and minde : So  
thou hast vouchsafed to bring vs, and  
to deliuer vs from a greater bondage,  
seruitude and flauery, euen from the  
power of Sathan, vnder whose ty-  
ranny wee rested, and now escaped not  
by any other policy, strength, or pow-  
er, but by the blood-shedding of thine  
onely Sonne Iesus Christ, who  
tooke vpon him the death of the crosse  
for our sakes, to bring vs from dark-  
nesse



nesse (wherein we walked according to the will of the flesh) vnto the true knowledge of thee againe, and to redeeme vs out of the bondage of sinne into the land of righteousness, from blinde ignorance, to the bright-shining day-starre of thy heauenly will, who are not onely a most louing and gentle Father, but also a most sharpe punisher and reuenger, who art not onely desirous that we should come vnto thee, but art also most iealous ouer vs, least we should seeke or follow any other gods besides thee. Yea, in all our afflictions and troubles, thou wilt that we seeke onely vnto thee, and being relieved, to attributed the onely meane thereof vnto thy selfe: whereby thou hast promised to be mercifull vnto thousands that loue thee, feare thee, seeke thee, and truly take hold on thee, as their only God: and againe, threatenest vengeance vpon the third and fourth generation of them that hate thee, and follow strange gods neglecting thy Commandements. O sweet God, vouchsafe that we neuer put our feet towards any strange gods, appeare their helpe neuer so likly or plentiful: but that it may both now and ever continue in our hearts, to confesse

fesse both in word and conuersation, that there is none other God beside thee, who art a most gracious and louing Father. Haue mercy vpon vs, O Lord, haue mercy vpon vs, and be boughsafe to direct vs in all our doings, cogitations and words, as wee may alwaies and in all things, fulfill thy will, without taking thy holy and most glorious name in vaine, by blasphemous speeches dishonouring the same: Keepe vs most louing Father, not only from the most detestable sin of periury, whereby thy holy Name is often defaced, and as it were trodden vnder foot, as in making it the authoz of abominable falsehoods and lies. but from all frivolous and vaine oathes; which (to the great grieve of thy childezen, and dishonour of thy Name) are most vncomly in the mouth of such as vnreuerently and rashly vse it, euen in common speeches, without any vrgent cause, whereby they fall into the most hainous sin of taking thy most glorious Name in vaine. Oh Lord forgive vs, and grant that wee may vse such a reuerent manner, and godly order, in triall of matters of controuersie, as we may bee alwaies true hollowers, and not abusers

lers of thy name therein. And forasmuch as thou within sixe daies diddest finish all things in the beginning, and in the seventh day didst rest from the same labour, commanding vs to obserue the sanctification of the same for euer, and to rest from all labours, trauels, and worldly businesse: and not onely our selues, but all other whom thou hast committed vnto our charge, as Seruants, Oxen, Asses, and such like: Grant that wee may not onely lay aside all worldly cares and busines on the Sabbath day, resting our wearied members, but may in all things sanctifie, and keepe it holy, with godly exercises diuine prayers, and heavenly meditations, with carefull & diligent regard to the auoiding of all wanton pastimes, foolish and vncomefly exercises, & vnlawfull practises, whereby oftentimes, the affection being moued to impatiencie, pouereth forth choler, to the dishonouring of thee. Let our conuersation be altogether modest, mortifie our owne desires, wholly applyng our selues not onely on the Sabbath day, but all the weeke, yea, all our whole life, to the seruice of thee, to the honouring and glorifying of thy name, to the benefit  
of

of our soules, profit of our neighbors, and due reuerence to our Parents, whom thou hast commanded vs to honor, loue and obey, as the instruments of our beginning, thou being the workeman. Grant Lord, that we truely and vnsainedly reuerence them as thou wilt we should, that we may long continue vpon the earth, not in the number of carcles and disobedient childzen, in whom resteth no thankfulness for so great benefits had and receiued at the hand of their Parents, from whom thou hast said thou wilt withhold thy blessings, and altogether deprive them of their liberty of liuing. But grant that we may so order our selues by thy grace, both to them and other our superiours, that we may receiue at thy hands many good gifts and length of daies here according to thy promise in Christ.

Let it likewise please thee, O Lord, to continue thy blessings in and vpon vs, that it may goe well with vs all the daies of our liues. Take from vs sweet Lord, all desire of reuenge, all rancour, malice and hatred, lest the diuell (who readily stands to picke vs forward to a desperate mind) procure vs to stay the innocency. We beseech thee

thee Lord, let not at any time such euill imaginations enter into our hearts, lest wee giuing our selues over thereunto, lose the raines of our naturall disposition, which is so inclined to wrath, that vnder the strength thereof be subdued, or the venemous sting thereof, pluckt out by vertue of thy holy Spirit, it prouoketh vs to waite opportunity to wrecke our malice with violence vpon such as by small occasions haue offended vs: yea, and by little and little bycake out into the flame of deadly hatred, and to seeke to destroy the innocent.

¶ Lord forbid it, and keepe vs from the most pernicious sinne of adultery, which beeing so odious in thy sight, thou causedst to fall in one day for the same 13000. but indue vs with thine holy Spirit, that wee may keepe our bodies cleane and vndefiled members of thee, and indued with perfect charity, may abandon all occasions that may procure vs to offend thee, retaining a godly behauiour, which thou deerey louest, and expell euill concupiscence, which thou most abhorrest.

¶ mercifull God, bouchsafe to keepe vs from taking any thing by indirect means from any man whom we ought  
to

to loue as our ſelues. The deſire  
whereof good Lord, proceedeth often  
by ſcarcity and want, by pouerty and  
need, which indeed thou art able and  
willing to ſupply, without any ſuch  
vnlawfull meanes. And therefore I  
beſeech thee to grant vs ſufficient and  
vntained hope in thee, to be relieved  
in thy good time, and utterly to detest  
the horrible ſinne of ſtealing: for thou  
haſt promiſed neither to faile vs, nor  
forſake vs, calling faithfully on thee  
in time of our neceſſity. And as we  
ought to beware of taking any thing  
from others by ſtealth: ſo likewise  
bouchſafe (when any occaſion ſerueth  
or matter forceth, to beare witneſs of  
the truth in controuerie) to grant  
vs heedfull mindes, to diſpoſe & teſti-  
fie that which is truth, according to  
our knowledge, without any reſpect  
either of ability, friendſhip, or fauour  
of the one, or the enuy, malice, or po-  
uerty of the other. And grant that  
wee raiſe no falſe accuſation or ſlan-  
der vpon any man: conſidering that  
the ſame fault whereof we wrongfully  
accuſe another, ſhall be imputed  
great vnto our ſelues: but that we  
may keepe our mouth from ſpea-  
king any thing hurtfull vnto others,  
and

and shew our selues helpfull, both in word and deed: and like good men discretly meditate aforesaid, what wee ought to speake, not letting the bridle of our lips loose, to babble out that which first cometh into our mindes; and that we may content our selues with our estate, whatsoeuer thou sendest, without any vngodly desire of any thing that belongeth vnto our neighbours. And grant vs by thine especiall grace, euermore truly to obserue, and faithfully to fulfill all thy most godly Commandements, in the name and for the sake of thy Sonne Iesus Christ. In whose name, as well for grace to keepe thy lawes, as also for all necessities for body and soule, I heartily beseech thee by that forme of prayer which he hath set downe vnto vs, in these words:

Our Father which art in heauen, hallowed bee thy Name, thy Kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgiue vs our trespasses, as we forgiue them that trespass against vs, and lead vs not into temptation, but deliuer vs from euill, Amen.

O Lord increase our faith.

A short Prayer to fulfill the Commandements.

**F**Orasmuch, Oh God of all wisdom and mercy, as thou for our direction and good living, hast by the hands, of thy Prophets (set down and prescribed vnto vs, godly institutions for vs to follow, promising to blesse them that keepe the same, and to punish the breakers thereof. I most humbly pray thee to vouchsafe vs not only diligent care and daily indeavour, but withall thine especiall and saving grace to fulfill all thy Lawes according to thy most holy and blessed will, through Iesus Christ, Amen.

A Prayer for the ordering of worldly riches, very necessary for such as God hath indued with wealth of this world.

*Euen as thy wealth increaseth, so Pray that thou maist it well bestow : For they that haue their wealth at will, Are plagued worst, (using it ill.)*

The




*The Motiue.*

**O** Vr Lord and Sauour Iesus Christ the fountaine of all bounty, giueth an hundred fold in this life, and life euerlasting in the world to come, to all such as for his sake renounce all worldly goods vnfainedly, to follow him; commanding vs to bee ready to giue, and glad to distribute to the necessity of others, and that not vaine-gloriously, but truly charitably. For he saith in the seuenteenth of *Matthew*, that the left hand should not know what the right hand giueth. But giue, and it shall be giuen thee: and minister vnto the holy ones of God, and it shall bee rewarded thee. Breake thy bread vnto the hungry, giue drinke vnto the thirsty, &c. And take heed, that when thou giuest, it bee for Gods sake, who hath giuen thee store, to the end that thou shouldest extend thy liberality, to the reliefe of the necessity of the Saints, neither grudgingly nor by compulsion, nor for praise or vaine-glory; but with modesty and zeale, and with a free heart, concealing thy good deeds, and thy heavenly Father shall reward thee openly. Couet not to be rich, lest thou fall

fall into temptations, and into many foolish and noylome lusts, which drowne men in perdition and destruction. For the desire of money is the roote of all euill, causing men to fall from faith, and to pierce themselves with many sorrowes. Therefore while we haue time let vs do good to all men, and chiefly to those that are of the household of faith. Be doers of the word, and not hearers onely, deceiuing your selues. Trust not in vncertain riches, but in the liuing God: whose hands preserue the poore as well as the rich, not respecting the person of the one, more then of the other: hee regardeth and carefully prouideth for the needy, and those that are in necessity that trust faithfully in him, and sendeth the rich empty away at the last. Therefore to doe good and to distribute, forget not: for with such sacrifices God is pleased.

The

## The Prayer for grace to vse riches rightly.

 O bountifull God, and most mercifull Father, I thanke thee, for that, although I came into the world naked, bringing with me not so much as one ragge to couer this silly and weake body of mine, wanting sustenance and foode (without the which) life cannot endure: I haue receiued the same at thy mercifull hand, and that most largely: the one to couer and keepe my naked members from shame, from parching heate in the Summer, and extreame cold in the Winter; and the other to feede and nourish mee, insomuch as I haue by neither of these extremities fainted or been confounded to this day. I haue not continued in nakednesse, wherein I was bozne, but in warme and necessary cloathing: not in hunger but in fulnesse, not in scarcity, but in abundance, and sufficiency of all things; not in want but in wealth; not amongst the lowest, but with the highest: which blessings of thine I confesse were not gotten by mine own

induſtry and paines , noꝝ by mine  
 owne policy oꝝ wiſdome , noꝝ beſtoꝝ  
 ed on me foꝝ my own ſake oꝝ deſerts  
 who am boꝝne to ſinne ; but were ſent  
 from thee as thine owne free bleſſings  
 farre paſſing the capacity of man to  
 comprehend, by labour to get , oꝝ po-  
 licy to purchaſe : but onely by thy  
 bleſſed pzouidence, ſetting thy helpe  
 full hand vnto the godly induſtry  
 ſuch as by their honeſt vocation and  
 iuſt trauell, ſhall endeavour to gather  
 the ſame , which is thine onely and  
 bountifull gift : as alſo where thou  
 giueſt and bleſſeſt thy childzen with  
 the inheritance of their parents  
 thine vnſpeakable bleſſing. And  
 therefore grant Lord, that as thou  
 haſt freely beſtoꝝed theſe thy gifts  
 vpon mee without any deſerts  
 mine, ſo grant that I may due-  
 ly conſider the mutability, the ſlippery  
 and vnconſtancy thereof , and with  
 ſuch feare and reuerence vſe them  
 as the feare of alteration doe not looſe  
 and encumber my mind with ſuch  
 godly cares , as diuine Worſhip  
 ſeldome to reſt without ſome doubt  
 and perturbation of minde , breeding  
 within them diuers great inconueni-  
 ences, as haughtineſſe of minde, con-  
 temning

temning others of inferiour conditions,  
 with a grudging disdain of them in re-  
 spect of themselves, puffing vp their  
 hearts with arrogancy, baine-glozy,  
 excesse, gluttony; and finally, leading  
 them into all kinds of vices, making  
 them euen to forget themselves and  
 thee, being led by the indirect rule of  
 their owne proper nature, which is al-  
 together contrary to thy will. But  
 soasmuch as these our worldly riches  
 do tend either to the winning or losing  
 of thy fauor and loue, and thy loue is  
 the end of our happines, grant vnto  
 mee and all men thy grace and assis-  
 stance in bestowing, ordering and oc-  
 cupying these terrestriall things, that  
 neither the loue of worldly commen-  
 dation, nor praise of men make me pro-  
 digall in spending them, nor couetous-  
 nes draw mee to hoord and lay them  
 vp for to canker and rust, and where  
 it may be taken away with theues,  
 but as I haue plenty, so I may bee  
 liberall, distributing according to the  
 proportion thereof, vnto the necessity  
 of others, as the cause of their need  
 and mine ability shall require. And as  
 it pleaseth thee to increase our store,  
 so make vs more and more thankfull,  
 and more ready to giue, induing vs  
 I 2 with

with the moze humility, gentleneſſe  
and piety, that we may ſtretch forth  
our hands with glad hearts, to help  
the helpleſſe, to feede the hungry, to  
cloath the naked, to comfort the com-  
fortleſſe, that theſe thy moſt bounti-  
full gifts be not beſtowed on vs to  
baine. That wee be not in any caſe  
like the rich man ſpoken of in the  
holy Goſpell, turning our eyes from  
the begging cries of poore Lazarus  
but may willingly impart ſuch things  
both of our table and ſtoze, as it hath  
pleaſed thee to beſtow on vs vnto the  
neceſſity of the poore: take from vs  
all hardneſſe of heart, and extreame  
dealing towards ſuch as by any light  
offence haue diſpleaſed vs: conſider-  
ing that we are our ſelues, as the  
loweſt and meaneſt, and weakeſt, and  
not to diſdaine the ſimpleſt, alwayes  
weighing our beginning, and our  
preſent eſtate, how it may pleaſe thee  
to alter it: and what may befall vnto  
vs befoze, or in the end, as alſo to be  
mindfull of ſuch as are of lower eſtate  
and calling, yea, of the worſt and poore-  
ſt, and doe for them the beſt we may,  
and as occaſion ſhall require, without  
overcharging any that for their reliefe  
ſeeke any thing at our hands, that

the end wee may be found good and  
faithfull stewards of that Talent,  
which thou hast put vs in trust with  
all here.

Oh Lord make mee willing to for-  
giue them that offend me, acknowle-  
ding my selfe a thousand waies more  
offensive vnto thy Majesty. Pardon  
mee, Oh GOD, of Mercy, and  
giue mee grace to mend mine euill  
and corrupt life, and let mee not by  
mis-spending and abusing thy gifts  
here, make forfeiture of so precious  
a dwelling place, as thou through the  
bloodshedding of thy Sonne Iesus  
Christ, hast bought for all such as  
shew themselves faithfull stewards  
of thy Talents here. Make me to con-  
sider (good Lord) the vanities of this  
wretched world, and giue mee thy  
grace daily to contemplate. & in faith  
to behold the fairenesse, beauty, and  
certainty of thy heavenly kingdome,  
that I may daily grow in hatred and  
contempt of this vale of misery, and  
the vaine pleasures thereof, and be rea-  
dy at thy fatherly call, to come vnto  
thee, willingly bearing the burthen  
which the World continually char-  
geth me withall.

Oh Almighty and mercifull God,

giuer of all good things, and the taker  
of them away againe at thy good plea-  
sure, make me in prosperity, alwaies  
thankfull: and if thou visit me with  
pouerty, endue me with perfect pati-  
ence; that the delight of the one iul-  
me not asleepe in the cradle of securi-  
ty, nor the heauines and grieffe of the  
other waken me with the dangerous  
darts of despaire. Strengthen mee,  
good Lord, for thy Sonne Iesus  
Christes sake, and helpe me in this my  
great account which I haue to pre-  
sent at my last and final Audie, which I am  
to make before thee, the high Stew-  
ard of my soule, when and where  
there shall bee nothing left vndischar-  
ged, but shall be forced to account re-  
ceits and actions, which I little  
thinke on now; and proued euen then  
to be parcell of that whereof thou ma-  
dest me steward here.

Grant therefore, gracious Lord,  
that I may not bestow my talent on-  
ly to mine owne vse and behoofe, but to  
the furtherance and helpe of them that  
stand in need thereof. That in the end  
thou maiest with this comfortable  
saying receiue mee: O thou faithfull  
seruant, seeing thou hast been faithfull  
over a little, I will make thee steward  
over



ouer much : euen partaker of that place which thy Sonnes hath purchased. In hope whereof I doe wholly relye and commend my selfe, and all that I haue vnto thy hand, praying thee to direct me by thy grace and wisdom, to the bestowing it according to thy will, in the name of thy Sonne Iesus Christ, to whom with thee and the holy Ghost, be continuall laud and praise, for ever and ever. Amen.

O Lord increase our Faith.

A short Paier to vse wealth as we ought.

**O** God almighty, the giuer of all good things, the onely stay of mankind, their guide and comfort; giue grace vnto mee thy seruant, that as thou hast blessed my store, & increased my wealth, insonmuch as I haue not onely that which may suffice mine own necessary want, but haue also sufficient to relieue others in need : Dvne from my heart all naturall desire of moze, and giue me a will to distribute, and according to the abundance of my wealth, to feed the hungry, to cloath the naked,

and doe all things elſe which thou requireſt of them on whom thou beſtow'ſt thy bleſſings, to the furtherance of godlines; and not to liue to my ſelfe, and for my ſelfe onely, but to the helpe of all that want my furtherance, that laying by a good foundation, in the end I may leaue the world willingly, and purchaſe through Jeſus Chriſt, the kingdom eternally: which for his ſake grant vs ſweet God, Amen.

*O Lord increaſe our Faith.*

A Prayer to be ſaid of a woman  
with childe.

*As Eue thy Grandame cauſd thy thrall,  
Pray to the Lord, eaſe it he ſhall:  
For as by Eue thy thraldome came,  
Chriſt Jeſus ſince did cure the ſame,*

*The Motiue.*

**P**RAY that GOD may mitigate the paines of our trauell, which by reaſon of the tranſgreſſion of your grandmother *Eue*, God hath pronounced to be great, ſaying vnto you all: In ſorrow you ſhal bring forth your children. And you daily ſee that the extremities thereof

thereof, doe often end the daies of many: who before the houre of their trauell were healthfull and strong: wherefore I thinke it a part of great wisdom to prepare and addresse your selues against the houre, as against the time of death, for without the mercifull helpe and fauor of almighty God, you cannot escape death. But God is both mighty and mercifull, hee can and will deliuer you luckily if you serue him truely: wherefore I wish that as many as are in that case, doe betake them humbly on their knees to Gods will in hearty prayer for his aid, without whose outstretched arme, no womans helpe can be auailable in that behalfe: pray therefore, pray that God of his tender mercy will vouchsafe you an houre, wherein you may happily be deliuered and be made ioyfull mothers: God is the best midwife, the best nurse and the most comfortable guide of all them that depend vpon him in their trauell.

The Prayer for a woman with  
childe.

**O** mercifull God, and omnipotent  
Father, and creator of all things,  
who in the beginning haddest placed

mankind in most vnſpeakable happi-  
 nes, where they ſhould haue cōtinued  
 had not our firſt parēts broke thy pro-  
 cept & will, wherby they procured thine  
 indignation againſt themſelues and  
 their poſterity for euer, that the earth  
 for their ſakes was accuſed, denying  
 things neceſſary for their uſe, without  
 their great laboꝝ, induſtry, paines, and  
 ſweat of body: and vnto vs the daugh-  
 ters of Eue, for her tranſgreſſion, thou  
 haſt adiudged moſt grieuous paines &  
 toꝛmētſ of body in the trauel of child-  
 bir:h, ſaying: That in ſorrow and great  
 pains we ſhould bring forth our fruit:  
 a heauy ſentence thou knoweſt it is (O  
 Lord) and we feele it to take ſharpe ef-  
 ſect in vs. But ſweet Lord, ſoꝛaſmuch  
 as thou art mighty, and bringeſt all  
 things to paſſe, according to thy good  
 pleaſure, and ſheweſt thy ſelfe in no-  
 thing moꝛe omnipotent, then in the co-  
 ceiving, foꝛming and bringing man-  
 kind into this world, which (although  
 it were in the beginning oꝛdained moſt  
 eaſie) yet by the ſubtilty of our conti-  
 nuall enemy ſatan, in cauſing our firſt  
 Parents to tranſgreſſe thy comman-  
 dement, and to breake thy will by ta-  
 ſting the ſoꝛbidde fruit, it is now moſt  
 painfull, grieuous and perillous: inſo-  
 mu: h

much (Oh sweet Lord) as without  
thyne especiall grace, fauour and mer-  
cy, it is altogether impossible for vs, a  
weake sexe, fraile women, to beare and  
abide the same : our imperfection and  
febleness is such, as of our selues wee  
are not able to endure the least of all  
the pangs and sorowes that doe ac-  
company this kind of trauell. Where-  
fore (sweet Lord) my humble and  
heartly desire vnto thy Maiesty is, for  
Iesus Christs sake, that thou wouldest  
bouchsafe to extend vnto me, and  
to all women in this my like case, thy  
mercy and louing fauour to mitigate  
the pangs thereof, that we may be able  
patiently to endure and continue the  
pangs of our trauell at the houre ap-  
pointed. And make that easie and light  
vnto vs, which our deserts haue made  
burdensom & heauy; make that sweet,  
which our owne deserts haue made  
sowre, that the burden wherewith I  
am now loaden, my graciously be de-  
livered from my weake body.

Send vs all (good Lord) happy de-  
liverance, that we may be made ioyfull  
mothers. And bouchsafe vnto me, and  
to all that haue conceived, and be with  
childe, strength to bring forth that  
which thy omnipotency hath so won-  
derfully

derfully wrought in vs. Wee present  
with vs in our troubles, (O Lord)  
helpe vs most mercifull God, & might-  
ily deliuer vs: let thy power, might  
and loue be no lesse manifest in the de-  
liuery, then in the forming of thy crea-  
ture, that being through thy goodnes  
made glad and ioyfull mothers, wee  
may obtaine our perfect strength a-  
gaine, and liue to praise and please thee  
for euer more, Amen.

O Lord increase our faith,

A short and most necessary Prayer,  
alwaies to be said of one  
with child.

O Lord whose goodnes wee have  
offended, and deserued infinite  
plagues, looke vpon mee and pardon  
mee, lay aside thy iustice, and shew thy  
mercy, let me enioy the benefit of thy  
helping hand, and not feel the weight  
of thy heauy displeasure. Favourably  
lighten me of this heauy burden; in  
thy good and gracious time, and in the  
houre and instance of my deliery, bee  
present with me (Lord) and tender  
my safety. through Iesus Christ,  
Amen.

O Lord increase our faith.

A thankesgiuing to God after the deli-  
uery, to be said of the women that  
are present.

*As God hath now deliuered thee,  
So well thy praise deserueth hee :  
For if he had not stood thy friend,  
Those pangs had brought thee to thine end.*

**F**Orasmuch as it hath pleased Al-  
mighty God of his great good-  
nesse to giue thee good deliue-  
rance, and to rid thee from the  
great paines and perill where-  
with thou wert euen now afflicted, fall  
downe humbly, and prostrate thy selfe  
in heart with all that are present, giuing  
no lesse vnfeined thanks vnto his om-  
nipotent Maiesty for his holy helpe in  
sauing thee, then thou diddest or  
oughtest to pray for his aide, comfor-  
tably to deliuer thee : and let not the  
ioy or glad tidings of a sonne or daugh-  
ter borne into the world, or the depar-  
ture of them, so much possesse thy heart  
with ioy or heauinesse, but that it may  
bee alwaies ready to giue praise to  
God for thy safe deliuary. **Learne of**

*Hanna*

*Hanna*, who being deliuered of a ſonne, gaue hearty thanks to God. And thinke not that the extreame plunges of the very birth being paſt, thou art preſently acquitted of all dangers: for the weakenes frailty, and rawneſſe of your health, is many daies after, great. And therefore whatſoener thou bee (tendring thine owne ſafety) praiſe God continually, praying for ſtrength, and he will giue it thee: for vnthankfulnes is a meane to purchaſe (in ſtead of Gods fauour) his indignation to puniſh thee anew: praiſe the Lord with thanks, it is a ſacrifice acceptable vnto him. And thinke not thy ſelfe diſcharged of great cauſe to thanke him, by whoſe meanes thou haſt thus proſperouſly conceiued, and happily been deliuered.

The Praier, or Thankſ-giuing  
after deliuey.

**O** Almighty and mercifull God, the onely aid, ſtay and comfort of all thoſe that truſt in thee, the principall helps of them that feare thee, we giue thee moſt humble, hearty, & vnfeigned thanks, for that thou haſt vouchſafed to deliuer this woman *M.* thy ſeruant, from the great pains and trouble



well of child-birth, which are so great, so grievous & so dangerous, that even by thine owne words they are said to be most grievous. Inasmuch (sweet Lord) as whensoever thou settest forth in thine holy scripture any great paine or danger, thou resemblest it alwaies to a womans paine in travell.

Therefore we confesse and acknowledge, that we in behalf of this our sister, are so much the more bound unto thee, so far extending thy furtherance and helpe to her deliuey from such extremity and anguish, and therefore we fall downe euen vpon the knees of our hearts, with unfained thankses for this most mercifull worke of thine, humbly beseeching thee most louing and mercifull God (as thou knowest) that although she be deliuered of this heavy burthen, yet great paines and dangers continue, which without thy most sweet mitigation thereof, will bringe her to further griefe and sorrow, euen to death. Wee humbly beseech thee therefore to consider of her estate, and of thy goodnes vouchsafe to mitigate and assuage the danger, that shee may bee able to beare it with perfect patience, and continuall thankses for her happy deliuerance.

(1) And

(1) And forasmuch (1) Omit the  
 (Sweet Lord) as the rest, if the child  
 tenderneſſe and miſe= bee departed,  
 ry of mankind is ſuch ſaying the Lords  
 that they cannot of Prayer, and the  
 long time after their reſt at the end  
 birth, attaine any thereof.  
 meane to helpe them=  
 ſelues, but wanting the diligent aide  
 and attendance of the mother & nurſe,  
 they ſome periſh, we beſeech thee to  
 ſtrengthen this little infant, and ten=  
 der babe, now come into this vale of  
 miſery: and if it be thy good pleaſure  
 to vouchſafe it life, and longer abiding  
 heere, grant it ableneſſe and ſtrength  
 to receiue ſuch food and nourishment,  
 as thy pꝛouidence hath aſſigned for  
 ſuch little infants and ſucklings, and  
 ſo increaſe within the paps of the mo=  
 ther oz nurſe, ſuch nutriture, as may  
 bee ſufficient for the maintenance of  
 the life and health thereof, working  
 with ſuch effect within the bowels of  
 the tender infant, as it may thereby  
 grow moze and moze to the ſtate of  
 man, according to thy good pleaſure,  
 and ſtrengthen both the mother and  
 the infant, that they may both grow  
 to ſuch perfect health and ableneſſe,  
 as that one may giue, the other take  
 ſufficient

sufficient sustenance for the preservation of life, and increase of strength, through thy mighty power and working.

For which (sweet Lord) and for all things else necessary for them, and for all other in the like case, we pray vnto thee as thy Son Iesus Christ hath taught vs saying:

— Our Father which art in heauen, hallowed bee thy Name, thy Kingdome come, thy will be done in earth, as it is in heauen. Giue vs this day our daily bread, and forgive vs our trespasses, as we forgive them that trespass against vs, and lead vs not into temptation, but deliuer vs from euill: For thine is the kingdome, the power and the glory, for euer and euer, Amen.

Oh Lord receiue this woman thy seruant, and euermore mightily defend her. O Lord blesse this little babe, and receiue it into the number of thy children. Oh Lord giue it euermore grace to obtaine thy fauour and mercy, to the perfect fulfilling of thy will all his daies, Amen To thee be all praise for euermore. Amen.

O Lord increase our faith.

## A Praier for wisdom.

*As worldly wisdom seeketh nought,  
In time of need auailing ought :  
So heavenly wisdom worketh still,  
The things that please Gods heavenly will.*

## The Motiue.

**W**isdom (as saith *Augustine*) is the knowledge how to chuse the things that are good, and to auoid those things that are euill. And *Aristotle* defineth it to bee a vertue of the mind, whereby those graces are obtained, which tend to the felicity of this life, and the life to come. *Thomas Aquinas* saith, that wisdom is the meane whereby we are reconciled vn-to God. And the Prophet *Jeremy* saith in the seuenteenth Chapter, that euery man is a beast by his owne knowledge. But the wisdom that is from aboue, is pure, peaceable, gentle, easie to be entreated, full of mercy and good fruites, without iudging and dissimulation. It is a Iewell vnspeakable: more precious then gold: a more excellent thing then it, no man can attaine vn-to. For what more excellent thing can

we

we craue of the hands of God, then that hereby we may do that only which is good, and such as tend to eternall felicity, and which reconcile vs to God our Maker through Christ our redeemer and Sauour? the beginning whereof is the feare of the Lord, whose loue towards vs is so great, that hee willeth him that wanteth it, to aske it at his hands, and hee will giue the same most abundantly (asking it in faith) as hee gaue vnto *Salomon* so plentifully, and in such sort, as they came from the furthest parts of the world to heare the same: and because that God will bee knowne to be the author of it, hee often with-holdeth it from the wise and mighty of the world, and giueth the same to the simple and poore in the sight of men. Let vs pray therefore that we may obtain it, it is better then gold or pretious stones, and more sweet then hony, or the hony combe, without which, mans wisdom is foolishnes; his abundance scarcenesse, his strength weakenesse, his glory shall bee turned into shame.

The

## The Prayer for wiſdome.

**O** Almighty and euerliving God, whole gift it is, that babes sucklings, and men of baſe degree, haue the knowledge and vnderſtanding of thy will; and men of profound learning, and deepe ſtudy, and worldly experience, often want the ſame. It is thou which expelleſt darkneſſe, and givest light; which takeſt away ignorance, and planteſt knowledge and wiſdome, denying the ſame to none that vnfainedly aſke it at thy hands; without the which nothing can bee obtained which good is, nothing avoided which is euill, nothing continue ſafe, bee it neuer ſo durable, nor any enterpriſe either rightly begun or happily ended. And that did Salomon very well conſider (hauing promiſſe at thy hands, that whatſoeuer he aſked hee ſhould obtaine) and therefore aboue all things, aboue wealth or riches, worldly praiſe, renowne or glory, beauty or ſtrength, yea, aboue poſſeſſions or kingdomes hee onely requested wiſdome, which thou ſo abundantly beſtowedſt on him, that they repaired and came from farre

farre to heare the same, which is none other thing (Sweet Lord) but the knowledge of thy diuine will and heavenly mysteries: it is the knowledge how to chuse the good and as boide the euill: it proceedeth onely from thee, and with thee it hath been from the beginning: vouchsafe to send it downe from heauen, where it attendeth about thy seate, and replenish my heart with the knowledge thereof. Giue me a new heart, and a right spirit; for mans vnderstanding faileth in many things, but thy wisdom instructeth the simple, and maketh the tongues of Infants eloquent, directing the steps of the blind, and refozming the paths of the simple. Wherefoze, oh Lord, I most humbly beseech thee to establish the same in my spirit, and write thy Lawes in my heart, that I walke not in the way of error, but may abstaine from sinne, cleane vnto righteousness, and walke in innocency all the daies of my life. Grant me this thine especiall gift of heavenly wisdom, that I may perfectly know what thy diuine will and pleasure is, that I may alwaies direct my waies by the rule thereof, louing thee in all things

things; continuing moſt thankfull for  
all thy fatherly benefiſts beſtowed  
and conferred vpon mee, and that pro-  
ſperity overcome meenot; noꝝ in ad-  
uerſity I be fooliſhly moued to ſeek  
remedy oꝝ reliefe elſewhere, but at thy  
hands onely, who art my God and my  
Saviour, and who haſt promiſed to  
giue wiſedome to all them that faith-  
fully aſke it.

O Lord heare my prayer and let  
my cry come vnto thee. Giue mee per-  
fect wiſdome, wherby I may truly  
diſcerne the difference betweene thy  
heavenly revelations (which is wiſe-  
dome from aboue) and vaine inuenti-  
ons of worldly wits, conſidering that  
the one in all things, as well in aduer-  
ſity as proſperity, in ſickneſſe as in  
health, in anguiſh of minde, trouble oꝝ  
griefe of body, as in wiſhed eſtate and  
pleaſure, continueth moſt conſtant,  
ſtable, patient and firme, with due  
conſideration that it cannot bee but  
good, whatſoever thou ſuffereſt to  
light vpon vs. Contrariwiſe, the o-  
ther ſeeketh with moze diligence to a-  
void afflictions, troubles, and world-  
ly calamities, the croſſe (O Lord)  
which thou layeſt vpon thy children,  
them wiſely to auoide thy heavy diſ-  
pleaſure



pleasure; and that by worldly diuised meanes, as by riches, friendship, policy and strength: with this deceiueable and fond conceit, that Fortune where shee fauours, there is plenty and peace: but where shee frownes, there is continuall want and trouble.

But my most sweet Lord, and heavenly comforter, grant that it may be far from my heart, to thinke that any thing commeth to passe otherwise, then by thy Almighty prouidence, who willest nothing, nor doest any thing but what is most expedient and necessary for the vse of the bodie and soules of thy seruants, which we cannot rightly conceiue, without this speciall gift of thine, wherewith for thy Sonne Iesus Christs sake endue vs, that we bee not led by fond conceit, or deceiue our selues with worldly experience, but governing our liues according to thy will, measuring all our actions, words, and thoughts by the right rule of knowledge, and weighing them in the ballance of perfect wisdom, in the end we may bee found in the number of those discreet Virgines, who had their Lampes continually ready, and not in the num-

number of thoſe, that were taken vn-  
 provided; that the coming of thy  
 Sonne Jeſus Chriſt, be not terrible  
 vnto vs, as to the louting ſeruant,  
 for want either of the light of a pure  
 life, or gaires by our Talents, but  
 moſt acceptable and ioſfull, hauing  
 the lampe of loue, and the candle of a  
 true faith continually burning within  
 the ſecret cloſet of our hearts: that in  
 the end wee may haue free entrance  
 with thee into that moſt glorious  
 Kingdome, which thy Sonne Jeſus  
 Chriſt hath purchaſed by his blood  
 for all beleeuers.

O Lord increaſe our faith.

A ſhort Praier for wiſdome.

**A**s long as wee beare about  
 this rable body impaſſioning the  
 ſoule, I confeſſe O Lord, that our  
 natures ſeeke by all meanes that  
 which is contrary to the Spirit, ac-  
 counting that wiſdome which is  
 meeve fooliſhneſſe. Wherefore, good  
 Lord, vouchſafe to ſend downe that  
 wiſdome, which waiteth about thy  
 throne, and plant the ſame in our  
 hearts, that meaſuring all our do-  
 ings

ings and devices by the rule thereof,  
 we may alwaies doe, and intend that  
 which liketh thee, and shun the contra-  
 ry in all things, through Iesus Christ  
 our onely Saviour and redeemer.  
 Amen.

O Lord increase our faith.

A most comfortable prayer for such as  
 are in any kind of trouble, dis-  
 tresse, or tribulation.

Thou shalt abide here, thou doe here abide,  
 Be patient: God will soone provide  
 To ease thee, or to end thy daies;  
 Beare thou his crosse, and give him praise.

*The Motiue.*

Like as the furnace trieth and seaso-  
 neth the Potters vessell, and as the  
 fire purifieth the siluer from the drosse,  
 so doth aduersity season and purifie the  
 hearts of Christians from the filthie  
 drosse of security. For by crosses and  
 many troubles commeth patience, and  
 by patience hope through triall, and  
 therefore should we thinke it an excee-  
 ding ioy when troubles, afflictions, and  
 penury pricketh vs, according to the

K

will

will of God, whereby wee are stirred  
vp to commit our selues to Gods pro-  
tection and will by well doing, manful-  
ly bearing all afflictions, all extremi-  
ties of this world, and keepe (as it  
were) secret the sorrowes, which cala-  
mity bringeth vnto vs, and that with  
patience, whereby wee shall appeare  
happie men, and receiue a Crowne of  
life, which God our faithfull Creator  
hath promised to all those that beare  
this crosse with patience: for God, who  
is faithfull, shal not suffer vs to be tempt-  
ed aboue our strength, but in the mid-  
dest of our temptations, shall make  
way, whereby we shall be able to beare  
whatsoever hee layeth vpon vs. And  
thinke not that want of reliefe in po-  
uerty, lacke of comfort in sicknesse,  
vexation of enemies, slander, misre-  
ports, contempts, or any other kind  
of trouble either of body or mind  
happeneth vnto thee by fortune (as  
it is, among such as haue not the feeling  
of the Truth, commonly rearmed,  
but by the prouidence of God, and  
that for thy good, if with Wisdome  
thou weigh the same, by patience ac-  
cepting it as a fatherly louing correction,  
putting the thereby in mind of  
thine offences, and worldly vanities

and be not dismaied, but turne from thy wicked waies, leauing and referring thy selfe by hearty prayer vnto God (whose will it is, for thy better profit, that such things should light vpon thee,) without irkesome taking it; without grudging at it : or with greater desire to auoid it by death, than had S. *Paul* when he praied to be loosed, and to bee with Christ : although many in such extremities con- uet to be out of the world, and desperately runne into many euils. But stand thou fast, stand faithfully, and take patiently all crosses, all afflictions, all temptations and calamities here, being a ready way to patience; and pray for the aide of Almighty God, whose hand is alwaies ready to helpe such as are afflicted for his sake : hee will not suffer any greater affliction to fall vpon vs, then hee thinketh fit for our comfort. For we must consider, that by many tribulations wee must enter into the Kingdome of heauen. And therefore let we call vpon God in the day of trouble, and he wil deliuer vs. The Lord heareth the cries of the righteous, and deliuereth them out of all their troubles. And although we cry, & be not heard (I mean presently relieued) let vs not take it heauily : it is for the best. Wherefore

let vs accept it willingly, and make of necessity a vertue, which is to take patiently that which of our selues we cannot auoide.

The Prayer in trouble and distresse.

**M**y God, my God, vouchsafe to turne thy louing and fauourable countenance towards mee thy poore creature, whom for my sins thou hast brought low, and cast into contempt of the world, and my foes reioyce thereat, in somuch as I am become like an Owle in the desert, that the birds of the aire gaze & wonder that my estate is altered, my store is turned into scarcity, and my wealth to want, my plenty into pouerty, & ioy into sorrow and sadnesse. Oh sweet Lord my prosperity is turned into aduersity, my friends haue forsaken mee, and where they haue often promised to helpe mee, they do not only not performe the same but they disdain my company, they loath and abhorre my presence: I am utterly refused of all mine acquaintance, and they that were before my familiars, are now my deadly foes, who shake thir heads at me, crying out and saying,

saying, There, there, so would we haue it, now God hath forsaken him: and such like grieuous tauntes am I forced to beare at the hands of such as would gladly eate me vp. But thou, O Lord, see'st how I am clapt vp in cares how I am inuironed with a thousand causes that procure intolerable griefe both in body and minde, hauing no refuge, no place of defence, no meanes to helpe my selfe, being so betwixtaped in calamity, that I cannot enioy my perfect liberty, either of body or minde. But most sweet Lord, most louing and most fauourable, most able, and most ready to helpe such as come to thee loaden with distresse: loe heere I lie loaden at the gate of thy mercy knocking for ease, humbly craving thy assistance, who hast willed such as are heauy laden, to come vnto thee. I come, I come my God, as one burdened with grief, wanting comfort and lacking reliefe. Receiue mee, and help me, shew thy louing countenance, and extend the helpe of thy holy arme, and I shal be safe: mercifully heare me after thy wonted goodnes, consider my distresse, weigh mine afflictions, looke vpon my troubles, and send me aid, aske for me reliefe, and grant me thy com-

ſozt, ſo ſhall my ſorrowes be turned a-  
gaine into ioy my pouerty ſhall bee re-  
lieued with ſufficiency, and it ſhall goe  
well with mee. For (ſweet Lord) al-  
though when I conſider mine eſtate,  
when I view my preſent miſery, and  
feelee my want, I am ſtricken with ſor-  
row in mind, and vexed with intoler-  
able griefe: yet when I conſider, that  
ſinne is the cauſe of my troubles, I  
cannot but comfortably reſolue my  
ſelf with patience to beare them know-  
ing that thou ſendeſt mee troubles, to  
weane me from ſinne. And thou haſt  
ſaid, that whom thou loueſt, thou puni-  
ſheſt but ſoz a time ſoz his triall; wher-  
by being armed with patience, thou  
wilt come againe and viſit him in loue,  
and comfort him. And theſe my diſtreſ-  
ſes, O Lord, I account as a ſweet me-  
dicine ſoz my ſecurity, wherein I long  
haue liued a careleſſe wretch, but now  
I feelee that I went aſtray in my pro-  
ſperity, and thou haſt called me home  
by this aduerſity. Wherefoze I cannot  
but giue thee thanks (ſweet Lord) ſoz  
this thy fatherly correction, in altering  
mine eſtate, ſoz better triall of my pati-  
ence, that by patience I may take hold  
of hope; that ſo by hope of thy goodnes  
louing kindnes, & fatherly promiſes,  
which



which deceivest no man that vnsained-  
ly depends on thee, I may enjoy a most  
comfortable renewing of my happy es-  
tate again at thy good pleasure. I cast  
all my burde vpon thee, as thou wilt  
all those that are heauy loaden to doe;  
refresh me, most loving and mercifull  
God, refresh me with the timely show-  
ers of thy fauour and loue, that the ioy  
and gladnes of my hart may grow vp  
and choake the weeds of sorrow & an-  
guish of mind. O my surpassing cōso-  
ler, leaue me not destitute of thy defence  
and patronage, vouchsafe euermore to  
be present with me in all my troubles,  
in my distress and want, that I faint  
not, but may rather reioyce therein,  
knowing that a crown of life is laid vp  
in store, for as many as beare the yoke  
with patience. Assist me, sweet Lord, in  
all these vexations and tentations of  
mine, that I may patiently look for thy  
good deliuerance, which although it  
come not as I wish, yet that, staying  
thy leisure in thy good time, I may be  
satisfied of my godly desire, which thou  
hast promised neuer to defraud vs of,  
nor suffer vs to depart empty away.

There was neuer any confounded  
that trusted in thee, nor any forsaken  
that called on thy holy name. Thou

raifeſt the ſimple out of the mire and  
dult: thou puttelt downe the mighty  
from their high ſeate, and exaltelt ſuch  
as are meeke and of a lowly minde.  
Make me therfore meeke and humbly,  
patient, and content, and to accept  
what thou purchaſelt to lay vpon mee  
for my triall; for this I know and ac-  
knowledge, O Lord, that though I be  
poore, thou givelt riches: though I be  
weake, thou makeſt ſtrong: although  
I bee blind, and ſee not the ſucceſſe of  
thy loving kindneſſe, thou canſt open  
the eies of my vnderſtanding by the  
experience of thy readineſſe to relieue  
me in euery diſtreſſe and miſery.

O Lord, mine aide is of thee, my  
comfort in thee, and all my ioy com-  
meth from thee. Grant therfore (ſweet  
Lord) that I think not the continuance  
of this my hard eſtate to be long, or  
burdenſome vnto me; but may willing-  
ly accept the ſame as moſt ſweet, light  
and wholeſom for me, & of a ſhort time;  
alwaies referring to thy good pleaſure  
whether thou wilt raiſe me vp, or keep  
me low, whether thou wilt leaue me in  
this diſtreſſe, or relieue mee with the  
comfortable deaſe of thy bleſſings.  
Thou knoweſt what is moſt neceſſary  
and expedient for me: and therefore do  
with

with me what thou wilt, send me help<sup>e</sup>  
when thou wilt, and as thou wilt. Lo<sup>e</sup>  
here I lie at the gate of thy goodness<sup>e</sup>  
and mercy, still looking for thy stret-  
ched out arme to remoue that, which  
not of malice, but of love thou hast laid  
vpon me. Lord for thy mercies sake,  
giue me not ouer, leaue me not altoge-  
ther helplessse, take not thy fauour vt-  
terly from mee. But as thou hast fa-  
therly corrected mee, so bouchsafe lo-  
uingly to embrace mee againe, sweet  
God for thy Sonne Iesus Christs  
sake, Amen.

O Lord increase our faith.

A short Prayer to be often said  
in trouble,

**W**hen thou wilt (O Lord) re-  
moue this heauy burthen from  
me, renew my comfort, and  
driue away the cares of my hart by the  
hand of thy louing kindnes, whom by  
my sin I haue offended. Come againe  
vnto me, O Lord, in love, shew me thy  
louing countenance, take away these  
miseries which I haue deserued. And  
as in love thou punishest, to the end I  
shoulde forsake my sinne: So Lord I  
R 5 (being

(being ſorry for my ſinnes) heartily  
pray thee to giue me grace, and com-  
fort againe, thorow the ſame thy ſonne,  
for Ieſus Chriſts ſake, Amen.

O Lord increaſe our faith.

A Prayer to be defended from  
enemies.

*If thou take God to be thy ſtay,  
Thy foes ſhall not thy ſoule diſmay:  
But if elſe where thou looke for aid,  
The ſimpleſt will make thee diſmaid.*

*The Motiue.*

**I**F it be poſſible (as much as in thee li-  
eth) haue peace with all men, and of-  
fend none. But if it fall out, that the  
world hate thee without cauſe, take it  
ioyfully: but if thou haſt deſerued it,  
bee ſorry and ſeeke vnity and concord  
quickly, leſt ſuddenly thy aduerſaries  
entrap thee in thy way, and ſo diſcredit  
thee. The moſt iuſt men haue been  
wrongfully accuſed & haue (guiltleſſe)  
been condemned in many and ſundry  
things, as Chriſt himſelfe (the patterne  
of all integrity, the Sauour of the  
world) was accuſed of drunkenneſſe, of  
working

working by the power of diuels and  
such like, yet praised he for his enemies.  
So likewise pray for your enemies, and  
doe for them what lieth in you : as to  
feed them when they be hungry, giuing  
them drinke when they be thirsty, cloa-  
thing and harboring them. Bless them  
that curse you, doe good to them that  
hate you, and pray for them that you: so  
shall you haue recompence at the hands  
of God : and in any wise seeke not to  
reuenge, for it is the office of God.  
Serue him, and hee will bless thee,  
and will saue thee out of their hands.  
*Saul* could not hurt *David*, although  
hee were his mortall enemy, in respect  
that *David* put his trust in God. Re-  
ioyce not at thine enemies fall, nei-  
ther be glad when hee decayeth; but  
pray for his amendment : And God  
(as he hath promised) will be thy rocke  
and deliuerer, thy sheild, and horne of  
thy saluation, and thy refuge from  
their crueltie. For fearing him, thine  
enemies shall feare thee: five shall chase  
an hundred, and an hundred shall put  
a thousand to flight; for the Lord hath  
respect to them that loue him, and  
keepe his Couenant. Yea, as the smoke  
vanishet, so shall he driue them away :  
and as wax melteth at the fire; so will he  
make

make thine enemies to perish at his presence. Trust in him faithfully, and feare not the force, the tyranny, the malice, the enuy, the sinister practise and mischieuous policies of any man. Put thy trust in the Lord, and verily he shall defend thee.

The Prayer against enemies.

**K**eepe me, O God, from the hands of such as go about to doe me hurt, and vnderferuedly waite to take away my life: for many there be that hate me, seeke my shame, my destruction and ouerthrow: insomuch as without thine assistance, thy protection and aide, I shall not escape their hands, I shall not auoid their tyranny, they will obtaine their desires, and accomplish their deuices to my vtter vndoing; Lord, they are many more then I can number that seeke to doe me euill: yea, and some of them my neighbors, and familiars, and such as I nothing suspected; and not the least of them but is of power and ablenesse to destroy mee; yea, as it were to eate me vp, vnlesse thou take part with me against their fury; but if thou be on my side, I care not who is against me, then shall I not feare what man

man can do to me. Why should I therefore fear such as now go about to hurt me, that indeauour to discredit me, and to ouerthrow my goings: They shall not preuaile, they shall not haue their desires accomplished which they intend against me. Lord be on my side, and then will I not say in my heart: They are so many and so mighty, that I cannot escape them; so politicke, that I cannot preuent them. My trust is in thee, and vnto thee I flie in all their assaults, who art a castle and fortreffe so strong that there is none (be he neuer so victorious) that can preuaile against the least that trusteth in thee, and resteth vnder the shadow of thy wings. Wherefore Lord for thy Son Iesus Christs sake receiue me, who come vnto thee (as the strength of my being) humbly beseeching thee to looke vpon my cause, to consider my troubles, and to weigh the sorowes of my heart. Lift vp thy self against the furiousnes of mine enemies, Dine backe and confound mine aduersaries thine owne self: fight thou against them, that fight against mee. Turne their deuices, and wicked imaginations from me, either to their amendment, or to their owne hinderance. Let the weapons, which they

they liſt vp to hurt me withall, rather pierce themſeines, and the malicious words which they vtter to my reproach and diſcredit, redound to their owne ſhame. Let ſuch as ſeeke to perſecute me without a cauſe, bee diſcomfited and diuē backward. Giue mee patience to beare their cruelties, conſidering that there was neuer any (no not the moſt righteous) but haue been ſubiect to the euill devices, ſlandrous words, and impious practiſes of the wicked, whole tongues are full of guile, and the poiſon of Aſpes vnder their lips, who were not aſhamed to ſpeake moſt opprobriouſly of thine owne ſelfe (ſweet Ieſus) who waſt void of all offence: yet ſlew they thee and thine Apoſtles. Wherefore I, who am a wretched ſinner, and of no reputation, cannot but take theſe extreme dealings of mine enemies with a greater patience, with great humility, and moze heartie thanks, for accepting mee as a worthy to bee of the number of ſuch as the wicked doe hate and grudge at. But moſt ſweet and gracious Lord, as thou ſufferedſt for a time ſuch railing, backbiting, menacing words, euill opinions, and miſconceits ſo farre to preuaile againſt mee,

for



for the better enuring of my fraile nature to beare greater troubles: Do bouchlase of thy mercy to p̄serue me from all such enuious heartes, and malicious tongues, and defend mee from all blood-thirste men, and from the hands of such as go about to hurt me, that although the arrows of their wrath light on euery side of mee, I may not be dismayed, but so much the more encouraged to beare it by thine owne example, that in the end in stead of them it may please thee to chouse out and appoint, (as fit familiars for mee) such as may bee faithfull, godly, vertuous, religious, louing and friendly: that both in a godly feare of the one, and zealous loue of the other, I may beare my selfe, by thy example and grace, so vp̄rightly in al my doings, as mine aduersaries take none aduantage against me; but seeing the sincerity of my life, and soundnesse of my conuersation, they may be altogether ashamed; and not so much as to mutter any thing against mee, much lesse denise any thing to hurt me withall, or to ouerthrow my going: and that the godly, and such as are of the household offaith, may be glad and reioyce at my constancy, loue my company, desire my  
confe:

conference, frequent my familiarity,  
and cleaue faithfully vnto me, and I  
vnsainedly vnto them; that the ungod-  
ly, and such as hate the righteous may  
bee ashamed of their euill dealings a-  
gainst me.

**O** Lord strengthen my faith, and  
arme me with continuall hope in thee,  
whereby I may be able to withstand  
all the cruelties of mine aduersaries,  
in such sort, as they may know it to  
bee thy iust who lightest for mee, and  
defendest my cause against their fury.  
Behold (**O** Lord) my trust is in  
thee; thy rod comfort me, and thy staffe  
stay mee vp, that I fall not into their  
hands, by trusting in mine owne  
strength, which is as a broken reed; in  
mine owne policy or wisdom, which  
is foolishnes before thee, or in the helpe  
or friendship of man, which is vaine,  
and fallible. But lead thou me, & guide  
me in all my doings, cogitations and  
words: lest I erring from thy Com-  
mandements, inclining my heart to  
vanities and vice, mine enemies take  
tust occasion to say, Ah, ah, wee saw it  
with our eyes: and bring vp an euill  
report of mee, and that deservedly. **O**  
Lord guide mee in all truth, establish  
in my heart true desire, and ableneſſe to  
walke

wake byrightly in all my waies, in  
humbleness of minde, not in pride: lest  
they say he is so haughty, he knoweth  
not himselfe. Preserve me from drun-  
kenesse, lest they say, he is now out of  
the way of discretion, hee his beside  
himselfe, we haue now fit opportunity  
to worke our wills on him, and so set on  
and hurt mee. Touchsafe to keepe mee  
from the dangerous desire of fleshly  
lust, from haunting the place suspected  
or polluted with uncleanness: lest they  
(taking iust occasion by my lewd be-  
haviour) speake that which indeed may  
redound to my shame and deserved in-  
famy. Finally, O Lord, keepe me from  
all euill, that although by reason of any  
corruption, I be naturally inclin'd  
to wantonnesse and excesse, thou wilt  
giue me sobriety, lowlinesse, loue (euen  
to mine enemies) chastity, wisdom  
and discreet vnderstanding both of  
their willes and mine owne weak-  
nesse: that through thy grace I may  
frame my doings according to thy hea-  
uently will in all things, leading the  
whole course of my life in sincerity and  
godly behaviour, magnifying thy holy  
name, who so regardest the prosperity  
of thy seruant, that thou sufferest him  
not to fall into the hands of such as  
would

would eate him vp. And let not the aduerſaries of thy truth, O Lord, vniuſſly reioyce ouer mee, tauntingly and contemptuouſly mocking mee, as they are wont: vnleſſe thou thinke it conuenient for me. I am in thy hands, and do confeſſe it to bee great and good reaſon, that thou ſhouldeſt doe with mee what ſeemeth beſt to thy fatherly will, accounting this thy triall of my patience to procede euen of thy meers loue: and therefore if thou wilt, that they ſet vpon me, or follow me to kill me, to perſecute me, to laugh and ſcozne at mee, to frame opprobrious ſpeeches and deuices againſt mee, let thy will be done. Yet vouchſafe to continue my defence, my ſtrong Caſtle, (and as it were) the pillar of a cloud ſtanding betwene me and them, as thou ſtoodeſt in the wilderneſſe betwene the tents of the Egyptians, and the tents of the childzen of Iſrael, that the Egyptians could not preuaile againſt them, but were overthrowne in their owne imaginatons. Lord if thou wilt, thou canſt turne their hearts, thou canſt mollifie the hardnes therof, thou canſt turn their hatred into loue, and their malice into good will: thou canſt giue them in ſteed of hearts to worke

worke wickednesse, merciful and godly  
 mindes, I referte it to thy heauenly  
 prouidence, & wholly commit my selfe  
 into thy hands, humbly praying thee,  
 for thy Son Iesus Chrysts sake, to  
 deale with mee and them according to  
 thy mercy and louing kindnesse, and  
 not after our deserts. Be thou merci-  
 full vnto me, and euermore mightily  
 defend me vnto my liues end, condu-  
 cting me vprightly in all my waies, for  
 Iesus Chrysts sake, Amen.

O Lord increase our Faith.  
 And euermore mightily defend vs.

A short Prayer for defence against  
 our enemies.

**L**ORD I am a sinfull creature, and  
 haue deserued thine indignation a,  
 gainst me: yea, I confesse that I haue  
 deserued many & great punishments:  
 yet Lord for thy mercies sake, turne  
 thee vnto mee, and haue mercy vpon  
 mee, let not mine enemies preuaile in  
 their mischionous deuices against me:  
 I am in thy hand, and they are within  
 the compasse of thy power, stay their  
 fury, let them not take effect in their  
 deuices against me, but for thy Son  
 Iesus

Jesus sake, stand betwene vs, and put them backe. And as I haue offended thee by natural blindness, so by the working of thy holy Spirit, I shall rise to thee, and liue in thee again, thou row Jesus Christ our Lord; which vouchsafe to grant, that they may not onely not pzenasse, but be ashamed and flie: sweet God, Amen.

O Lord increase our faith.

A Prayer when a man taketh  
a iourney.

*Before thou take thy iourney, pray  
That God by Christ will guide thy way.*

*The Motiue.*

**F**Orasmuch as the earth is replenished with many perils, and sudden dangers: whether we ride or goe, whether we work or be idle, we haue great cause to take diligent regard, that when wee take a iourney, wee desire instantly the Almighty God to conduct vs, as hee vouchsafed to conduct and prosper *Abrahams* seruant, in fetching a wife for *Isack* his sonne; and *Toby* by the hand of his Angell *Raphael*, in his iourney to *Rages*;

Rages; defending him from many dangers, and especially from the fish which was like to haue deuoured him. To whose protection and defence, if wee commit our waies, and repose vnfaignedly our defence in his fatherly care, hee shal likewise send his Angel to take such charge of vs, that no kind of danger shal preuaile against vs; especially, if wee faithfully pray for his aid, behauing our selues godly and vertuously, nor prouoking his anger, by enterprising that which is either vncomely or vnlawfull; but to be doing good as *S. Paul* who behauing himself godly in al his iourneies, faithfully and often professed, that the right hand of the Lord mightily defended him. The like care hath hee surely of all such as trust in him, and direct their waies according to his will.

### The Prayer for a prosperous journey.

**A** Almighty God and most mercifull Father, who guidest and defendest all those that in thy name walke and trauell in this world, vouchsafe to stretch forth thine hand ouer mee thy poore creature, lead mee and conduct me in this my journey which byget occasion

caſion forceth me to undertake. And  
conſidering that the paths (yea every  
corner) of this wretched vale of miſery  
are replenished with innumerable pe-  
riles and dangers, both of body and  
ſoule, wherein without thine aſſiſtance,  
protection and aide, without the helpe  
of thy mighty hand, and outſtretched  
arme, we cannot but fall and periſh,  
walking and wandring in the troubles  
ſome & dangerous coaſts of the earth,  
where robbers, cheenes, & ill affected  
perſons in great number ſecretly lurk  
violently to take, but only our proper  
ſubſtance and goods, which by thy  
great labour and ſweat of our bodies  
we have gotten, or otherwiſe by thy  
providence are given vs, but our lives  
alſo if they be not prevented, and we  
by thy good and fatherly providence  
defended: I humbly beſeech thee, O  
God Almighty, if any ſuch lie in wait  
in the way at this time, grant me fore-  
knowledge, that of thy meer mercy I  
may happily avoid their pretended wil-  
l, either by betaking mee another  
way, or being defended vnder the ſha-  
dow of thy wings, may ſo encounter  
with them, that by the force of thy  
right hand I may overcome them, be-  
ing of mine owne ſelfe of no force, nei-  
ther



ther lieth it in the strength of our own hands to put back or overcome such, as in this wicked intent rise by against vs. It is not the sword, the speare, nor strength of the horse, but thine owne power that overcometh for vs, and saueth vs. Touchsafe therefore, O Lord, thy holy Angell to go with me, let him goe before me, and direct me to saue me, preserving me from all dangers, as he did thy seruant Toby, going into a strange country. Conduct me safely (sweet God) in the name of thy Son Iesus Christ, that my business may take good successe, and I may make a safe and prosperous returne without hurt, either by the mercurie & great waters, by wild beasts of the field, or by any other casuall meanes. Daine mee from the stroke of thunders, from lightning and tempest, preserve and keepe mee as the apple of thine eye, vnder the shadow of thy wings from the waies of the wicked: that accomplishing the end of my journey, I may effectually finish, and with happy successe end my business, and by the omnipotent conduction, prosperously return againe according to thy will without hurt of body or soule, for Christ thy deere Sonnes sake, Amen.

O Lord increaſe our faith.

A thankſgiuing after returne.

*As thy returne giue God the praiſe;  
Who ſtill conducts thee in thy waies.*

**C**ONſider what dangers thou haſt eſcaped, in paſſing the perilous places of the world; no place or time being without his danger. And therefore at thy returne either vnto thine owne home, or to any other place of reſt, bee not vnmindfull to giue God hearty thanks for his gracious protection, and fatherly conduction. So ſhall hee our heavenly Protector euermore be mindfull to direct thee in all thy waies. But forgetfulneſſe of his louing kindeſſe therein, purchaſeth his diſpleaſure, and overthroweth thee vnawares. We ſee how many perills we are ſubiect vnto: ſome falling from their horſes, or their horſes falling on them, break their legges, their limmes, and bruiſe their bodies in ſuch ſort, as ſometimes inſueth preſent death: yea oftentimes a ſlip on the ground in the plaine way, breedeth hurts to many. So that I ſay, theſe casualties conſidered, wee are bound to bee

care-

carefull to serue God, who preuenteth all these dangers, and preserues vs from all euils both of soule and body. Let vs not bee therefore forgetfull to craue Gods protection at all times, and in all our traue], and yeeld him thanks for his safe protection.

The Prayer or thanksgiuing after  
returne.

**I** Thanke thee, O most louing and most mercifull God, that it hath pleased thee to giue mee prosperous and happy returne from this my tourney, by whose mercifull protection I haue escaped many and sundry dangers, which do abound in all corners of the earth; and hast giuen me such successe in my businesse, as I trust shall be to the best: and hast of thy goodnes and meere mercy, brought me againe to mine owne home and resting place to recreate and rest my weary members. I thank thee, O mercifull God, for protecting and sauing mee thy silly creature from all perils, from drowning by water, from the stroke of thunder, and blasts of lightning, from the clawes and and talues of wild beasts of the field, and for defending me from theeues, robbers, and men of bloody conditions, and for preserving me from hurt of body, and many other casualties, which the miseries  
L of

of this wretched world doe minister, and  
 whereby I haue both seene and heard of  
 diuers to haue perished: I doe acknow-  
 ledge it to be thine onely goodnesse, thine  
 unspeakable loue and meete mercy, that I  
 haue escaped them, not able sufficiently to  
 praise thee for the same, nor to yeild suffi-  
 cient thanks for thy fauour therein. But  
 O Lord, I humbly referre such laud  
 honour, glozy, and deserued praise, as my  
 weaknes can yeild. Giue me power and  
 ableness to praise thee as of right I ought.  
 thyson Iesus Christ our Lord, Amen.

O Lord increase our faith.

A thankesgiuing to God the Father, God  
 the Sonne, and God the holy Ghost,  
 worthy to be often said.

*Giue thanks to God who did vs make,  
 And to his Sonne so deare,  
 Who did our ransome undertake;  
 With the holy Ghost so deere.*

*The Motiue.*

**A**lthough we cannot sufficiently praise  
 God our heavenly Father for his great  
 loue, in making and creating vs in the be-  
 ginning to his owne image and likenesse,  
 and that when wee were not: yet let vs  
 humble our selues with dutiful obedience,  
 as good children to a louing father, pray-  
 ing

ing for grace to set forth (as much as in vs lies) his praises with *David* saying, Great is the Lord and maruellous worthy to be praised, who made Heauen and Earth, the Sea, and all that therein is; who keepes his couenant and fidelity for euer, giuing vs for his Sonne Iesus Christs sake, all things for our vse in time conuenient: as first by placing of the starres in heauen, with the Sunne and Moone, their course and orderly motion, the hearbs of the field, and due manner of their spring, fading and withering againe. 2. The sea so inuironed, compassed, and (notwithstanding the rage and force thereof) kept within the limits and appointed bounds; with the fishes so infinite therein both small and great, and the ebbing and flowing thereof, which all serue only for the vse and seruice of man: yea, and without the which man could not continue. Yet especially and, aboue all things, so great was his loue, that he spared not for our sakes, to giue his only Sonne to die most vnderferuedly vpon the crosse for our redemption. Which loue of the Father therein, as it moueth, or should moue a great desire of thanksgiving in vs, so doth the obedience of the Son giue vs a greater occasion of thanksgiving, then the tongue of any mortall man can expresse. By whose acceptance of the pangs

of death came the remiſſion of all our ſins, as witneſſeth the holy Ghoſt, the water of life, which being ſprinkled on our hearts, procureth vnſained loue, whereby we haue acceſſe (through Chriſt our only Mediatour) to God the Father. Conſider the vnſpeakeable patience of Ieſus Chriſt, only for our ſakes making oblation, euen of his owne body to pacifie his Fathers wrath (the benefit whereof is to infinite, that no tongue can ſufficiently ſet forth, for redeeming vs from the puniſhments due to our tranſgreſſions, which no ſacrifice elſe could obtaine) to make vs one with God the Father againe, continuing our onely Mediatour and interceſſor vnto the end. Wherefore praife God the Father who made vs, praife God the Sonne, who hath redeemed vs, and praife God the holy Ghoſt, who hath ſanctified Gods elect, and giueth light vnto the hearts of all ſuch as ſerue the Lord vnſainedly.

The Prayer, or thankſgiuing to  
the Trinity.

**O** Almighty God, maker and crea-  
tor of all things, conſeruer of all  
that thou haſt made, and protector of all  
that loue thee (who in the beginning ma-  
deſt all things of nothing, which all reſt  
in thy hands, and in thee haue their con-  
tinuance

tinuance and being, and without whose  
 prouidence they should conuert againe to  
 nothing : ) wee yeild vnto thee all laud,  
 praise, and glozy; and vnto thee ascribe all  
 power, maiesty, and dominion; who rulest  
 all things, workest all things, and dispo-  
 sest all things, according to thy will, to  
 thine owne glozy, and to our vnspeake-  
 ble and vnderferued comfort, who are as  
 Pilgrims and strangers, and without  
 the same thy continuall protection, as  
 creatures forsaken, and castaways. |

Lord thy hand guideth all things,  
 preferueth all things, and giueth all  
 things for our ble, most disobedient and  
 stiffnecked children, and through thine in-  
 finite mercy and vnspeakable loue, thou  
 boughsatest in the beginning to place  
 vs in the garden of happines, where we  
 should haue continued, had not our first  
 parents by transgression made forfeiture  
 thereof, and so highly displeased thee, that  
 thou repenting of the making of them,  
 didst drowne the whole world for mans  
 sins sake, and yet, so tender was thy loue,  
 so soone was thine anger conuerted into a  
 desire of our saluation, that thou boughs-  
 satest to send into this world, Iesus  
 Christ to redeeme vs into thy fauour a-  
 gaine. O surpassing loue, where the of-  
 fended doth seeke attonement with the

offender. For which thy ſingular loue and mercy infinit, we cannot ſufficiently thanke thee, O God of all comfort : nor thee ſweet Saviour Jeſus Chriſt for thy obedience, for thy great humility, and ardent deſire of our reconciliation and eternall ſalvation. Lord increaſe my faith, and ſend me thy grace, and indue mee with thy holy ſpirit, that I may heartily render, and continually yeild all poſſible thanks vnto thee, not only for creating, keeping and preſeruing vs hitherto : but alſo for reaching vnto vs thy hand of loue againe after our great and long diſobedience. I thanke thee, O Saviour Jeſus Chriſt, Redemer and Saviour of ſoules, who reſuſedſt not, but moſt willingly acceptedſt for our redemption from hell and eternall death ( being then thine enemies ) the opprobrious death of the croſſe among notorious offenders: being often ſpitefully intreated, buffeted ſpit at, reviled, and moſt inturiously handled, not for thine owne ( ſweet Jeſus ) but for our offences, for our ſins, yea to purchaſe that by thine obedience, which we loſt by wilfull rebellion againſt thy heavenly Fathers precept and will. O Good Jeſus, we thanke thee, that it hath pleaſed thee to leaue the ſacred manſion of thy Fathers right hand and celeftiall being,



being and putting on the base attire of a servant to walk in the troublesome paths of this miserable world; thinking it yet no robbery to be equal with God (though leaving his heavenly habitation for a time) according to his providence and heavenly fauor to suffer here in this vale of misery, in this desert of sin, most cruell and most shamefull abuses, onely for our sins, which were so odious and vile in the sight of our good God, that no sacrifice or oblation could appease his wrath and deserved displeasure towards vs for the same, but thy death only, and the sacrifice of thy precious and vndefiled body vpon the altar of the cross: who willingly suffered it the same for our sakes, notwithstanding they were so grievous, so intollerable and odious, that by reason of the extremity and anguish thereof, thou wert constrained to sweat water and blood.

O surpassing loue, Oh loue, without the which, the hatred of thine omnipotent father had not been appeased, nor remoued from vs. Oh loue, without the which we had been barred of all access vnto the seat of mercy, and wanted fauor of Almighty God, and continued in his heauy displeasure, to our bitter destruction, death and damnation. O sweet Iesus,

O most loving comforter, giuer of health  
 and restorer of life, how can we but praise  
 thee, how can we but loue thee, how can  
 we but magnifie and extoll thy holy name  
 for ever? so tenderly louing vs, that by  
 thy meanes ( without our desires or de-  
 serts ) we are restored from death to life,  
 from the deserved displeasure of our cre-  
 ator, to his unspeakable loue and fauour,  
 without which we had perished eternally  
 both bodies and soules. We haue attoned  
 ment now with him, whom before we had  
 so greatly offended, God our maker,  
 without whose fauour we fall and with-  
 out whose helpe we perish and passe to  
 nought. O sweet Iesus, thou hast taken  
 vpon thee, not only to die for our redemp-  
 tion, and to rise againe for our iustifica-  
 tion, and to place vs in the sweet mansion  
 of thy heavenly knowledge: but hast pro-  
 uided to continue our Mediator to thy  
 heavenly Father for ever, while we mor-  
 tall men, liue as sinners in this vale of  
 misery, making continuall intercession  
 for vs, that hee will vouchsafe neuer to  
 withhold his louing countenance from  
 vs his poore creatures, but to be our co-  
 nsole, stay, and strong refuge vnto the end.

O Lord Iesus Christ, we giue thee  
 thanks, not only for that thou hast been  
 for a time here present with vs on earth,

to manifest thy selfe vnto vs by the visible shew of thy humanity, but for making the cause of thy coming certainly knowne vnto vs, which was indeed (in that thou wast very God) to call vs from blindness and error (wherein we walked according to the will of Satan) to take hold of thy miracles and wonders: which thou so apparantly didst worke, to declare and manifest thy selfe to be our redeemer and advocate, and to confirme the same in our hearts by faith, as thou biddest in the hearts of thy disciples, who notwithstanding they were present with thee, continued neuertheless in darkness and mis-beliefe, without the working of thy holy spirit in them, whereby they confessed thee to be very Christ, Son of the living God, & only Saviour of the world.

Among all which thy great benefits, O good Iesus, we yeeld thee all possible thanks for that it hath pleased thee to leaue vnto vs, after thy departure vnto the right hand of thy father, the lantern of light, the Gospel of comfort, the word of truth, the food whereon our soules may continually feede at full, without the which we had bene left vnto our former darkness, walking in error, and in our wanted ignorance.

And for that thou knowest vs from  
A 5 the

the beginning to be caried into blindness and error (wrongfully interpreting the parables and darke sentences of the Gospel) through the same thy loue thou hast left vs a continuall Comforter, even the holy Ghost, proceeding from the Father and thee, who in the likeness of a Dove descended from heauen vpon thee, and shewed himselfe vpon the Apostles in fiery tongues. Oh holy Ghost our Comforter, we pray thee most humble thanks, that (through the gift of thy grace) we haue our hearts prepared, our understandings lightened, and mouthes opened to conceiue rightly thy word, to declare abroad the wonderful things of thy law, and manifest the secret mysteries of the kingdome of God. Thou art the true light, and the light of truth, without the which it is impossible to please God the Father, or to haue access to God the Sonne, who together with thee O holy Ghost, art but one God in essence, though three in person. Make our hearts pure, make vs cleane, sanctifie vs, and seale vs among the number of the elect and chosen: that when we shall approach vnto the seate of iudgement, we may receive through the merits of Iesus Christ, not only the stipend of seruants, but the reward of obedient children, euen the inheritance

ritance of the kingdome of heauen, there  
to rest with the, O Father our Father,  
and with the, O holy Ghost our com-  
forter and sanctifier, for ever and ever.  
To whom be praise, and eternall glory,  
world without end, Amen.

A Prayer to be said before the receiuing  
of the Communion.

*Before thou come this Table neere,  
Prepare thy selfe, make conscience cleere.*

*The Motiue.*

**T**Here is said sufficient in a Godly ex-  
hortation. set downe in the Booke  
of Common prayer to stirre vp the minds  
of all well disposed persons, willingly and  
zealously to come to this holy Table;  
whereunto before wee come, wee ought  
to addresse and prepare our hearts, to put  
off all rancor, malice, wickednes, and all  
kinde of vice; with the workes of the old  
man, which are disobedience and sinne; and  
to put on the new man, which is righte-  
ousnes; comming thereunto in a pure and  
clean heart, abounding with loue, peace,  
faith and charity, that we may receiue it  
to our comfort, Reade 11. Chapter of the  
first to the *Corinthians*, from the 20 verse  
vnto the 29, and there shall you finde, not  
only the manner of the institution and  
right.

right celebration thereof; but also how we should receiue it with heavenly profit: the danger being likewise manifested, which hangeth ouer the head of the vnreuerent and vnfaithfull in receiuing the same; to the exceeding comfort and consolation of the godly, and to the vtter shame and confusion of the wicked and sinners.

Before thou presume to come to his holy table, forgiue all men that haue offended thee: not for a time, but euen from the bottome of thy hart to bee at one with all men in perfect charity, sincere in faith, putting away all hypocrisie, dissimulation, doubting and vnstaiednes, being prepared in earnest and hearty prayers, ioyned with true repentance and purpose of amendment, that thou maiest faithfully eate the body, and drinke the blood of Iesus Christ in the remembrance of his bitter passion for the cleansing of thy sinne; that thou maiest through his mercy, be receiued into the number of those, whom from the beginning of the world hee hath chosen, and by their obedience accounted worthy to bee his; and so possessing that peace in thy soule which passeth the vnderstanding of man, thou maiest yeeld praise and thanksgiuing vnto Iesus Christ thy redeemer, and only author of thy saluation

uation in the congregation of the faithfull,  
without intermission.

A Prayer to bee said before the receiuing  
the Sacrament of the Lords  
Supper.

O Lord Iesus, the Son of the ever-  
living God, and louing Father,  
who hast voluntarily, and of thine owne  
accoꝝd, offered thy most sacred body, and  
shed thy most precious blood vpon the  
Crosse for the redemption of vs men,  
most wretched, sinfull, lost and reprobate,  
not only through the originall fall of our  
first parents, but by our owne most re-  
bellious actuall sinnes: and hast left vnto  
vs this holy Sacrament, as a pledge and  
assurance, that through thy death all that  
truely partake of this sacred and heauen-  
ly institution of them; apprehending the  
mystery thereof, and applying the same  
vnto our hearts by faith, shalbe parta-  
kers also of the benefit of thy saving  
vertue, and the fruition of life and glory  
in the heauens with thee after this mor-  
tality.

Accept vs now, O Lord, and make  
vs all worthy receivers of this holy Sa-  
crament; cleanse and purifie our hearts  
and affections from sinne; and giue vs  
thy holy spirit to helpe our weakenesse,  
that

that we thzough conſtant faith may receiue and eate this ſanctified bread, and drinke of this bleſſed Cup, in a holy and reuerent remembrance that thy Body was crucified, and thy Blood ſhed euen for the remiſſion of our ſinnes. And grant that it may ſo effectually worke in our ſoules, as that we may euer hereafter liue in all holy and heavenly obedience vnto thee, mortifying the old man with the luſts thereof, and be more and more renewed in the new man; hauing alwaies befoze our eyes, the crucifying of the Body, and ſhedding of thy Blood vpon the Croſſe, and apply the ſame to the waſhing away of our ſinnes, and the refozation of all our imperfections, that wee may hencefoorth feare to offend thee, and truly indeauour to ſerue and pleaſe thee, according to thy heavenly will in all the future courſe of our liues. And finally, receiue the crown of that heavenly and eternall glory, which thou by thy death haſt freely purchaſed for all that thzough a true and lively faith receiue this holy Myſtery.

O Lord increaſe our faith.

At the receiuing of the Bread, ſay thus.

O Sweet Ieſus, as thou haſt giuen thy fleſh to be the bread of eternall ſalutation:



tion: so bouchsafe to worke in me by a liuely faith, that I (receiuing the same) may be, and euermore continue in thee, and thou in me. Amen.

O Lord increase our faith.

At the receiuing of the cup say Thus.

O Lord bouchsafe, that as thy blood was shed to wash me a sinner, from the corruption of old Adam; so grant that it may pthrough a liuely faith take effect in me: wash mee from the filth of sinne, and renew in mee the fruits of righteousness, that I may become a fit member of thee, liue and die in thee. Amen.

O Lord increase our faith.

A prayer after the receiuing of the  
Communion.

*Amend thy life, give thanks to God,  
Abandon sinne, and bid his reid.*

*The Motiue.*

**V**Se not the manner of many, who in the day wherein they repaire vnto the holy Table of the Lord, do not only lightly esteeme the weightines of the matter, but lewdly giue themselves to wanton company, gadding here and there to banquets and tauerns, and loosely (about other daies) giue themselves to vnseemely behauiour:

behaviour: but remember the promiſe thou haſt made to God, to become a new man, to leaue all wantonnes, and to cleaue to godlineſſe of life. Be not like a dog that turneth to his vomit, or the ſow to her wonted wallowing in the durt of finnes, but bee holy, as your heavenly Father is holy. Seeke the Kingdome of God, and the righteousnes thereof, and all things ſhall be giuen you: and as the true members of Chriſt, in the end we ſhall reigne with him in eternall glory.

The prayer after the receiuing the  
Communion.

**O** thou omnipotent and moſt mercifull Father, I thy ſilly creature praiſe thee (not able to yeeld thee thanks ſufficiently) for thy vnſpeakable fauour and louing kindneſſe, in feeding mee at this time with the ſpiritual food of the Body and Blood of thy Sonne Ieſus Chriſt, whom thou vouchſafedſt to ſend for our redemption into this miſerable world, and to giue him euen to the death euen for mee. In remembrance whereof, he hath willed vs to eate his body, and drinke his blood, to the end by faith we ſhould be vnited and knit vnto his body, and being waſhed from all our ſinnes through his blood, leade a new life. Vouchſafe I  
humbly

humbly pray thee, for his sake to endue vs  
with thy holy Spirit, whereby hereafter  
casting aside the works of darknesse, wee  
may walke in the true light of thy holy  
Spirit, in the number of thy chosen and  
elect children, waiting faithfully when he  
shall come againe for our deliuerance out  
of this mortall life. And whilst wee lue  
here, vouchsafe vs vnfained desires to be  
partakers of that his holy institution, and  
(through thy holy Spirit) to lead our liues  
according vnto thy heavenly will in all  
things, keeping our bodies undefiled, as  
fit receptacles for so heavenly food, that  
our soules may enjoy the benefit of the  
mystery thereof by faith, through Iesus  
Christ our redeemer. Amen.

O Lord increase our faith.

A Prayer to bee said for him that is sicke,  
necessary against Satan, who is then  
most ready.

*When sicknesse sore oppresseth thee,  
Repaire to Christ, take Physicke free :  
He cures the sore that Satan makes,  
And sadnesse that the body takes.*

*The Motiue.*

**I**T pleaseth God often to lay the heauy  
burden of sicknesse vpon the weaknesse  
of our corrupt flesh, to the end hee may  
win

win the ſame to be ſo much the more ſub-  
iect vnto the ſpirit : that the ſoule, the  
principall part of man, may be ſo pure and  
cleane, as in the end it ſhal appeare before  
him to honor, and not to diſhonor. And  
that it is the cauſe that he puniſheth thoſe  
whom he tenderly loueth, and letteth the  
reprobate and wicked inioy a further li-  
berty of their health, and other their de-  
ſires here in earth, to the end, that (thorow  
his iuſtice) their fall may bee the greater  
and more iuſt. Wherefore take not heauily  
this croſſe, this fatherly correction of  
his; but rather imbracing it willingly,  
glue him praiſe heartily, referring thy ſelfe  
vnto his will louingly, patiently & faith-  
fully. For it is a manifeſt token that thy  
correction is euen of Gods meere loue,  
(conſidering thy ſaluation) when thou takeſt  
it with patience. Deſpaire nor therefore in  
this ſicknes of thine, neither thinke that  
God intendeth any thing thereby, but thy  
profit, the amendment of thy life, whereby  
commeth his loue, and thereby he ſaueth  
all that beleeue in him. Be faithfull there-  
fore, call vpon him in the day of thy viſita-  
tion, and he will heare thee, pray to him,  
and he will heale thee, if it bee for thy be-  
nefit: and therefore muſt thou referre thy  
ſelfe to his prouidence, whoſe care ouer  
his ſeruants is ſuch, as he neuer ſuffereth  
them

them to perish, but by sicknesse, and other gentle warnings, calleth them home from wandring abroad, and following the vanities of this wretched world, wherein is nothing out vanity and affliction of spirit, labours, cares, troubles, enmities, debates, and daily subiection to many casualties. What is this life, but short and euill? All flesh must die; God hath so decreed it. Man is altogether vanity: his life a vapour, a bubble of water, hee passeth as a shaddow, liue he neuer so long. Prepare thy selfe therefore to die, that death take thee not vnawares: make thee fit for the Lords comming; that is, cast away the loue of wordly and transitory things, and be ready to leaue the world it selfe, and settle all thine hart vpon the world to come: wherein there shall be no sicknes, but continuall health; no death but life eternall, no sorrow but ioyes without end: a place, that all the sicknes, all the punishments, the crosses, and calamities that can be here sustained, cannot deserue, neither are all pleasures of the world comparable to one moment of the celestiall ioyes, and therefore these willingly to be left, and the other earnestly to be desired. This is the place that is prepared for the elect of God, being full of such ioyes as the eye hath not scene, the care hath not heard, neither  
can

can the heart of man comprehend the vnſpeakable riches of the glory, peace and endleſſe bleſſednes, that Ieſus Chriſt (that vnſpotted Lambe of God) hath prepared for all them that forſake themſelues (that is the world, with the pleasures thereof) and cleaue vnto him: Cry vnto that ſweet Ieſus, as the theefe that hung on the croſſe with him, and as the Publican, and he will be mercifull vnto thee, and remember thee in his kingdome: he hath a watchfull eye ouer thoſe that betake them vnto his protection, and turneth their ſickneſſe and other chaſtiſements alwaies to their ſoules health. The right hand of the Lord ſtrengthen thee, the bloud of Ieſus Chriſt waſh thee, the holy Spirit comfort thee, and preſerue thee to eternall ſaluation, Amen.

#### The Prayer in ſicknes.

**O** gracious Lord and omnipotent Father, maker of all mankind; thou through thine almighty power haſt created me after thine owne ſimilitude and likenes, and placed me here in this deſert of ſin, in the vale of miſery, where Satan buſurpeth dominion and rule, and ſeekes to bring men in ſubiectiō to his wicked and deteſtable authoritie, and hath ſet his miſchieuous miniſters to ſiſt mee, and ſeke

ſeeke mine overthrow, and hath neuer  
left trying mee with ſundry tentations,  
ſince I came into this miſerable world:  
yea, Lord I haue abidden many and  
hard battels, cruel combats and assaults  
between my fleſh which is ready to yeild,  
and my ſpirit, which ſtandeth in defiance  
of him and his wicked crue. But O  
Lord, now I feele him buſie, now he be-  
ſtoweth all his diligence to win me, ſeeing  
my body already ſhaken with thine own  
hand, and ſtricken with thy rod of correc-  
tion, now I am as it were, at deathes  
dore, he ſpareth no trauell to try me, no  
paines to pince me: he was neuer ſo buſie  
(O Lord) and oportunitie neuer ſo fit for  
his purpoſe, by reaſon of my preſent  
weakneſſe. The grieuous ſickneſſe which  
hath taken hold of me, hath dried vp all  
my bones,, & conſumed my pooze carhaſſe  
euen to nothing, whereby he perſwadeth  
me, that thou thus viſiteſt mee of more  
malice. But ſweet Ieſus he is a lper, and  
there is no truth in him: I know (and  
thou haſt ſaid it, that art truth it ſelfe)  
that whom thou loſeſt, thou puniſheſt:  
and Lord, ſo I accept it. Thou haſt  
changed my health into ſickneſſe, thou  
haſt pluckt mee downe, and caſt mee vp-  
on my bed; thou haſt giuen me weak-  
neſſe for ſtrength, not that either I  
ſhould

ſhould the rather yeeld to that mine enemy, or thinke that thou wilt caſt mee cleane away: but to the end to ſaue mee, not to kill me; to relieue me, not to put me from thee; to call me vnto thee, not to giue me into the hands of Satan. But ſweet Ieſus preuent him, turne all his benemious darts from me. Thou haſt broken the bow of his ſtrength, and triumphed over him vpon the croſſe: thou haſt ſtopped the gates of hell, ſo that whatſoever Satan ſuggeſteth to make me afraid, he ſhall not preuaile againſt me. Be thou my ſtrength, ſweet Ieſus, in my weaknes: be thou my health in my ſickneſſe, who in my greateſt danger come vnto thee, the author of this my correption, humbly beſeeching thee, that as thou haſt caſt me downe, thou wilt either raiſe me vp, or giue me patience. Oh good Ieſus, the Viſitation both of my ſoule and body, let thy blood waſh the one, and thy mighty power relieue the other. Grant me grace, that in all willing obedience, I may refer my crazed eſtate both of body and ſoule vnto thy mercifull conſideration, whether it bee better for me to continue vnder this viſitation of thine, or receiue health again. Thou knoweſt Lord what is moſt convenient for mee: deale with me not by iuſtice, but in mercy. For



I confesse (Lord) that when this vile body of mine enioyed health, and felt not thine heauy hand, it ran into all wilfull rebellion against thee. I was obstinate, bnrnly, and like an vntamed colt: and therefore hast thou iust cause thus to pluck mee downe, that I may rise vnto thee and confesse mine owne frailtie, whereby I stood too much in selfe-loue of this my filthy carkasse, which is the cause of all my rebellion against thee, which is the prison that holdeth (as it were captiue) my silly soule, that faine would bee dissolued, and rest with thee. Thou hast summoned mee, O Lord, I must appeare, thou cellest mee, I must come: nothing can keepe backe that thou wilt haue: all must appeare when thou arrestest. Wherefore, O God, in the name of Iesus Christ, send the holy Ghost into my heart, that it may labour with mee, and make all things ready in mee against that day, minute and moment, that it may strengthen mee in this my great weakness, and wash me with the oile of comfort before I go hence, and be no more seene. O Lord, thou knowest all things, and canst doe all things, and thou canst send me health again whē thou wilt, or (when thou seest an houre fit for the dissolution of body and soule) accept me into the bos-  
some

Some of thy mercy, and receive me into thy  
 kingdom, which upon the crosse, good Je-  
 sus, thou diddest even with bloody passion  
 purchase for all those that unfeignedly be-  
 lieue thee & forsake this miserable world;  
 whereof, and of all the pleasure thereof,  
 grant me present forgetfulness, and give  
 me, O Christ, a taste of heaven and hea-  
 venly things. O nely grant me to call to  
 mind the sins of my youth, and frailties of  
 all my life past, and boughsate me grace  
 truly to repent them all, that thou Lord,  
 maiest with thy finger blot them out of  
 the booke wherein they are written, and  
 fasten them to thy crosse, that thy blood-  
 shedding may remaine an everlasting te-  
 stimony, that they by the same blood-shed-  
 ding are freely forgiven me. O Lord  
 bandon Satan, and all that is euill in me,  
 that I may willingly accept this crosse  
 of thine, and be content even with pati-  
 ence to continue the good time vnder thy  
 same, and when thou wilt haue me to ap-  
 peare, to peld my body and soule into thy  
 hands ioyfully, sweet Iesus, Amen.

O Lord increase our faith.

A short Prayer in sicknesse.

**M**y God, my God, sweet Iesus my  
 Saviour, looke in mercy vpon me,  
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poyze and wretched creature; whose health is impaired, and sickness increased, whose strength is become weakness, and that hath taken fast hold vpon me: O good Iesus, consider my miserable estate, forgive my sins, and giue me grace to frame my desire to serue thee, and faith in thee, to beate downe Satan vnder my feet. Let not him triumph ouer mee: let thy victoꝝy, O louing Iesus, wherein vpon the crosse thou ouercamest him, bee my victoꝝy. And let death haue no further power ouer me, then only to dissolue the soule from the body, wherein it is imprisoned and fast bound in the chaines of mortality, which thou hast decreed shall once againe passe to earth, by meanes of death, which flesh cannot avoid, and thou hast prescribed mee a set time to wander in this pilgrimage. And this thy visitation, O Lord, I accept as a louing remembrance for me, to be mindfull of my vnstable estate, it is only of thy fauor to call mee vnto thee, from whom I haue long absented my selfe. But I repent my former life, and appeale to thee for helpe in this extremity, I cry to thee for ease, and do humbly pray thee (as thou hast laid thy heavy hand of correction vpon me) to vouchsafe to extend the helpe of thy right hand, for mine amendment and  
comfort

comfort againe, or else such patience, as  
 I may faithfully waite, when death shall  
 approach vpon this poore carcas of mine;  
 and that I may embrace the same with  
 vnfained hope of changing my mortall  
 life into life eternall, and my sorrowes in-  
 to the ioyes of euerlasting blessednesse  
 through the, and for thy sake, sweet Je-  
 sus my Saviour, to whose protection and  
 disposing, I here betake me. Amen.

O Lord increase our faith.

A very godly and deuout meditation and  
 confession of our sins, with humble request  
 vnto almighty God, that he will vouchsafe  
 to establish true repentance in our hearts,  
 and of his mercy turne away the plagues  
 which we iustly haue deserued for our  
 manifold iniquities: very neces-  
 sary for all Christians daily  
 to remember in  
 these daies.

*Let vs fall downe with weeping eyes.  
 With one consent (from heart) on knees:  
 Our sinnes haue so deserued thrall,  
 Nothing so sure as sudden fall.*

**L**et vs set as a glasse before the eyes of  
 our hearts, the cause of the first flood,  
 which was falling away from God and  
 conti-

continually working of wickednes; wherein the whole world is wonderfull workmanship (Noah with a small number of persons onely excepted) perished. Let vs likewise call vnto our remembrance the sudden destruction of Sodome and Gomorrah, with fier and brimstone from heauen, for disobeying the voice of the Lord pronounced by Lot for their repentance: wherein we may, as it were, behold before hand what will become of vs, without our speedy repentance; neglecting (as we do) the words and messages of the Lord reuealed vnto vs by his Prophets and Preachers, threatening plagues to follow our wilfull rebellion. Let vs not be like vnto the deafe Adder, stopping our eares from the hearing of our iniquity reprooued, which we embrace with such greedines: but like relenting hearted *Ninivites*, put on the sackcloth of vnfained repentance, mourning for our many thousand sinnes, with fasting and earnest prayer from the lowest to the highest; and after the good example of *Dauid*, and *Iob*, prostrate our selues in heart with lamenting spirits before the mercy seat of our good God: who as he is not hasty in plaging (expecting our repentance) so will his punishment be the greater, without hasty and speedy conversion. Let vs not therefore bee slowe

turne vnto him, let vs not defer from day to day, according to the Illuſion & wicked perſwaſion of ſatan, who would that wee ſhould be taken vnawares, for ſuddenly wil the wrath of God come, when we think not of it, and in his vengeance will he deſtroy vs. Yet ſo louing iſhe and mercifull, that if we call vpon his name, making our prayers vnto him, vnſainedly repenting vnto our ſins from the bottom of our hearts, he wil heare vs from his holy heauens, and receiue vs againe vnto his mercy, according to his promiſe vnto *Iſrael*. The wicked King *Achab* humbling himſelf, and cloathing himſelfe in ſack-cloth, and ſleeping in haire-cloth, obtained pardon for his ſins. The mercy of the Lord is ſo great toward them that repent, that the examples thereof are infinite in the Scriptures. The Lord had determined to deſtroy the *Niniuites*, but becauſe they repented at the preaching of *Ionas*, he ſpared them. Wherefore let vs ſpeedily forſake our ſins, and more and more grow in hatred thereof, vnſainedly cleauing vnto righteouſneſſe and holineſſe of life. Repent, repent, for the Kingdome of God is at hand. Euery one that ſaith, Lord, Lord, ſhall not enter into the Kingdome of heauen; but he that doth the will of God: turne therefore vnto the Lord in feare, and thou ſhalt be ſaued.

The

The Prayer for pardon of our  
sinnes.

**O** Lord bestow to power the oyle of  
thy most holy Spirit, into the  
wounds of our hearts, whereby the hard-  
nes thereof may be so mollified, that wee  
may sigh and lament, weep, and euen rent  
our hearts at the consideration of the  
wicked and abhominable estate our life  
past, which is so far gone with the child:  
of selfe-love, that without thy unspeakable  
mercy, it is euen at the point to be de-  
livered into the pit of eternall perdition:  
giue vs grace (we humbly beseech thee)  
from the highest to the lowest, from the  
greatest to the least, to repent vs of our  
sinnes and heartily to turne vnto thee,  
whose high displeasure we haue deserved  
through our manifold transgressions,  
whom thou hast (in respect of our disobe-  
dience) pronounced rebels, bastards, and  
childzen of the bondwoman, and without  
repentance barred from the inheritance  
which thy Sonne Iesus Christ hath  
purchased for all true beleeuers. We are  
disobedient childzen, and haue so much  
yeilded our selues to the desire of Sinne,  
and walked according to the conuersation  
of the old man, which is corruption: so

ſarre degenerating from the lawes and diuine institutions, following ſo much the will of ſatan, the luſts of the fleſh, and the vile allurings of the wicked world, that thou haſt caſt vs off as none of thy children; inſomuch as when we conſider the heavy and intollerable burden which by our vnrightcouſneſſe we haue deſeruedly heaped vpon our ſelues, in loſing the fauour of ſo louing and bountifull a Father, and ſo ſweet a Sauerior, it diuines vs into a great feare and terroz, procuring a great diſlike and loathing of our ſelues for the ſine: but our nature being nothing but corruption, falleth into a preſent forgetfulneſſe of our end: & turneth forthwith into his old vomit againe.

But moſt louing and euermoring God, when the deſerued puniſhments which hang ouer our heads ſhall light and fall vpon vs for the ſame, what ſhall wee doe? It is prepared and it is coming: we cannot (by any deſerts of ours, but onely by the interceſſion, mediation and merits of Jeſus Chriſt, which neither auaileth without our true repentance) auoid it. Molliſie therfore our hard & ſtony harts, O Lord, for thy Sonne Jeſus Chriſts ſake, giue vs lamenting ſpirits: indue vs with vnfained ſorrow for our ſins, and make vs ready and willing to turne to the



that vnfaignedly. Our nature being vile, & our blindnes great, we are most apt euer with great obedience, care & diligence, to serue, to please, and to obey men of authority here in this world, by whose distauor there can arise but small or no hurt or punishment at all; & euen cry out, when they frowne, or grow in dislike of our doings but we neuer giue our selues (or very seldom) to the fulfilling of our duties to the by executing those things which they commandest vs. Whereby we breake and forseit that bond which thy Son Iesus Christ sealed with his precious blood vpon the crosse: wherby he confirmed for euermore a league and peace betweene thee and such as forsake sin, and cleaue vnto righteousness and truth. O unhappie wretches that we are, who being in the very bosome of so louing & so mercifull a God, should (yielding vnto the desires of the flesh, the vanities of the world, & the will of satan) be thrust out of thy presence, wherein consisteth all peace, all loue, and hope, quietnes of minde, patience, long suffering, meeknes, and all good whatsoeuer. But, wandring and going astray after our owne corrupt desires, what remaineth in vs but strife, hatred, misbeliefe, despaire, couetousnesse, adultery, witcher art, contempt of thy lawes,

and all kind of will, & to rest as accursed.  
 Lord we acknowledge, that sinne & iniquity hath gotten the highest raine; it stretcheth and ruleth ouer all the corners of the earth: and righteous dealing, simplicity and innocency is condemned of many. Root out therefore (good Lord) roots out of our hearts all haughtines, deceit, wrongfull dealings, and euill imaginati-  
 ons: and plant in stead thereof, humility, iustice, and vnfained good will, and help one towards another. Let not Satan rule, let not the flesh preuaile against the spirit, let not the world beguile vs, who are our mortall enemies most strong, we most weake: in so much as they are not so ready to run vpon vs as we are prone to yeeld; they are not so politicke to deceiue vs, as wee are ignozant and easie to be carried away from the light to darknes.

For giue vs Lord, forgiue vs for thy Sonne Iesus Ch:sts sake, strengthen vs with thy grace: wee haue erred, wee haue done amisse, wee haue followed too much the will of Satan, we haue yeilded too much to the motions of the flesh, and too much imbracing the pleasures of this world, whereby wee haue lost the most sweet comfort of thy celestiall promises, who hast said, that who so obeyeth thy voice, in keeping and fulfilling thy lawes,  
 shall

shall be most blessed, yea in all his waies,  
and in his going for & coming in, and  
in all things which he taketh in hand.

O sweet Lord, what darknes, what error,  
what corruption remaineth in vs,  
that we are so slow to do good, & so prone  
to do euill: & yet cannot lament our misery,  
nor bewail our estates, we cannot sigh  
nor sorrow at the forfeiture of so many  
sweet blessings, for incurring the penalties  
of infinit curses of thine, by disobey-  
ing thy wil & precepts, which thou inioynedst  
vs, in al things to fulfill & obserue.

But vouchsafe (good Lord) vouchsafe  
of thy mercy for Iesus Christs sake,  
to turne away thy heauy displeasure  
and punishment which we haue deserved,  
that they light not vpon vs for  
our misdeeds. Blot out al our iniquities,  
lay not our vnrighteousnesse, our vn-  
thankfulnes and wilful rebellion against  
thee, to our charge; for if thou shouldest,  
Lord, what should become of vs, what  
might we looke for, as our iust reward,  
but death and damnation? O Lord, we  
do confesse, that for so sundry and bounti-  
full benefits receiued at thy hands,  
such is our corruption that we doe not  
only take them without thanks, vse them  
without care, but most foolishly, and vn-  
advisedly attribute the gift thereof to  
vs; some

some creature, and cast the praise vnto him; or else we receiue them as giuen by fortune, and take not only the due honoꝝ from thee, but make the creature the author of that, that commeth onely from thee the only Creator and giuer of all things. O most sweet Lord, such is our ignorance, such is our blindness, and such is the error that hath rested and remained in vs euen from Adam, through our voluntary blindnesse, which though we embrace, thou offerest light, & we refuse the same: we are ignorant, thou giuest wisdom, and we neglect the same, we goe astray, thou callest vs, but we refuse to come. Lord, we are vnlike the vntamed Heifer which refuseth the yoke, we are like the deafe Adder, which refuseth to heare the voice of the charmer, charme he neuer so wisely, we harden our hearts as the Adamant, we will not receiue thy gentle calling, thy fatherly admonitions and louing corrections. Thou commandest vs to cast away the darkness of ignorance, and to put on the light of the Gospell: but we stop our eares, we refuse to heare, opening our eares, to pleasures, & fixing our eyes vpon vanity, erring in the paths of vngodlines, drinking the poybles of iniquity, and despising the sweet water of life. Our hartes are alwaies ready

by to embrace delights & fantasies, bitterly  
ly despising nurture, correction, & know-  
ledge. Wee remember the time present,  
the time past, for which wee have to an-  
swer, & the time to come in which we must  
answere (good Lord) wee thinke not on.  
Wee must consider that our time is like  
the flower of the field, to day fresh and  
faire, and to morrow cut downe, dried vp  
and withered. Wee consider not that wee  
passe as doth the shadow, and vanish as a  
bubble of water, as the smoake and waues  
of the sea. But we foolishly deferre the a-  
mendment of our liues vpon the hope of  
thy long sufferance, and consider not that  
thy wrath commeth suddenly. Wee consi-  
der not the sudden death of sundry,  
which being now most lusty, gay, and  
strong, are by and by dead, and laid with  
the substance of our owne flesh. euen the  
earth, where the wormes possesse that  
which was so daintily fed with sundry  
fine delicacies, and cloathed with nice,  
monstrous and gorgeous apparel, sumptu-  
ous attire, bordered haire, and settled  
themselves in stately high houses euen to  
the skies, their soules departing with the  
insatiable glutton, where is no water to  
coole the vnquenchable heate of thy dis-  
pleasure against them.

O Lord, thou laughest at our vanity  
pet

yet most sorry to see vs to be led by the  
 direction and hand-leading of Satan;  
 whose desire is to deuoure (if it were  
 possible) euen thy ches en ones. But  
 thou wouldest not that we should pe-  
 rish, thou desirest rather that we should  
 conuert & liue, thou reioycest not at the  
 death of a sinner: but there is great ioy  
 in heauen of his repentance, wherunto  
 though longingly thou cal vs, we go on  
 still in our wickednes. Thou giuest  
 vs knowledge of thy wil by preaching,  
 and thine omnipotency thou manifest-  
 est by thy creatures, both in firmamēt  
 aboue, & in the earth & sea below. But  
 we vnderstand it not, we beare it not  
 away, consider it not. The good which  
 we should do, we do not, but the euill  
 which we should not, that we greedily  
 follow. Yet notwithstanding al which  
 out corruption, disobedience, and wil-  
 full wickednes, thou (of thy mercy a-  
 bundant) so intirely lovest vs, that  
 thou ganest thine only begotten Son,  
 to suffer the most shameful death of the  
 crosse for vs: and hast set him as equal  
 with thy selfe, euen at thy owne right  
 hand, to the end he might make conti-  
 nuall intercession for vs vnto thee, and  
 that thorow him, we might haue at-  
 tonement with thee, and accesse vnto  
 thee

thee for ever. Wretched sinners that we are, if we by our wickednes, rebellion and losnes of life, lose so great a benefit which he so dearely purchased for vs, euen thy wonted mercy & louing fauor, and make of none effect his dying for vs; what remaineth for vs, but euen the most fearefull sentence of iudgement in that day when al secrets shal be opened, and euery man receiue according to his deserts? To whom thou wilt say: Go yee cursed into the flames of eternall fier, prepared for the Diuell & his angels, which neuer shall bee quenched, where shall be continual weeping, wailing, anguish, and gnashing of teeth: When we shall be neither our selues able to plead the contrary, nor haue any aduocate to gainsay thee in thy iustice. Then shall we be sorry, then shall we lament but too late. Then shal we heare thy most comfortable entertainmēt of the godly, when thou shalt say, Come yee blessed, possesse ye the kingdome prepared for you from the beginning; where shal be nothing but ioy without ceasing, continual gladnes, comfort & vnspeakable consolation, euen for such as clothed thee, fed thee, lodged thee, and visited thee being in prison: them shalt thou embrace, them shalt thou meet in  
the

the clouds, with moſt ſweet wordes of comfort: but ſuch as haue ſeen thee ( euen the poore and little ones ) to be ſicke & comfortleſſe, and haue denied them reliefe and aid, or hungry, and haue withheld food, thirſty and gaue no drinke, naked and haue not cloathed them: Such, O Lord, ſhall ſuffer hunger: cold, nakedneſſe, and thirſt, with vnſpeakable griefe of conſcience, which ſhall neuer haue end.

Oh that it would pleaſe thee therefore, O moſt mercifull God, of thy great goodnes, ſauour and louing kindnes, to conſider of theſe latter daies and perillous times wherein we liue, wherein iniquity hath gotten the vpper hand, charity waxeth cold, and loue baniſhed from among brethren, and thy ſelfe ſweet Lord, euen the poore and little ones, the orphans and widdowes not only relieved nor defended but trodden vnder foot, neglected and forgotten of ſuch as haue abundance.

Touchſafe, touchſafe, good Lord, according to thy promiſe, to thorten theſe dayes, leſt alſo thine elect be ſeduced with vanity, and forſake thee their only comfort. It is come to paſſe which thou haſt ſaid, that as towards the ſummer, trees and plants of the earth do bud, ſo befoze thy comming ( to make vs ſo much more prepared ) thou haſt promiſed to ſend



send vs foreknowledge by sundry signes  
and tokens, both in the earth below,  
which hath ( by thy passing as it were  
by) quaked already at thy presence, as  
also by the Sunne and Moone, and other  
thy creatures, apparantly shewed thy  
rod of vengeance to be over our heads  
ready to strike. O Lord, we cannot but  
looke for vtter destruction according to  
the weight and abundance of our finnes  
and iniquities, vnlesse it may please thee  
to shew thy mercy for Iesus sake in con-  
uerting vs. We haue sinned, we haue  
gone astray, wee haue wrought wicked-  
nes in peelding to the will of the flesh: but  
most sweet Lord, let thy light so shine in-  
to our hearts, that we may now begin to  
seeke only thy kingdome, and leaue the  
darknes of sin, grow to all goodnes, and  
be mortified, as touching the old man  
with his corruption: die to the world, and  
remoue Satan; that with godly desires  
wee may attaine vnto the perfect feeling  
of thy grace: and hauing obtained the  
pure vnderstanding of thy word, we may  
guide our liues by the rule thereof, that  
after the finishing of this our pilgrimage  
we may, thzough the merits of thy Son  
Iesus Christ, enter into thy kingdome  
of eternall glory, therefore euer (and euer  
to raigne, enioying the sight of thee  
and

and to thy name, with the reſt of thy Saints ſing laud and praife without ceaſing ſweet God : Amen.

O Lord increaſe our faith, and giue vs grace vnfainedly to repent vs of our ſins, from the higheſt to the loweſt, that wee may heare to our comfort, Come oh bleſſed of my Father, enter into the ioy that ſhall remaine without meaſure, for euer and euer, Amen.

A prayer neceſſary to bee ſaid after, and at the end of all our prayers.

**V**ouchſafe, O Lord and mercifull Father (in whole hands reſt the hearts of men : who knoweſt what wee want befoze we pray: what wee will aſke befoze we ſpeake, and what we doe in all things) vouchſafe to forgive mine ignorance, dulneſſe and ſlack comming vnto thee, the fountaine of all health and help. Increase my faith daily more and more, and kindle in mee the perfect gift of prayer, that I may at all times ſerue thee in truth: and vouchſafe that whatſoeuer I haue aſked, according to thy will at this time, to giue me, and what I haue omitted vnrereſted, for my ſelf, or any whom thou wouldeſt ſhould be commended to thee in prayer, vouchſafe euen for thy Sonne Ieſus Chriſts ſake graciouſly  
to

to grant: for which and for all things  
eſſe neceſſary for mee and them, for bodie  
and ſoule, I pray thee, as he the **Donne**  
hath taught vs ſaying:

Our Father which art in heauen, hal-  
lowed be thy name. Thy Kingdom come;  
thy will be done in earth, as it is in hea-  
uen. Giue vs this day our daily bread. And  
forgiue vs our trespaffes, as wee forgiue  
them that trespaffe againſt vs. And leade  
vs not into temptation, but deliuer vs from  
euill.

**O** Lord increaſe our faith, and conti-  
nue the ſame effectually in me and all men  
vnto the end. Amen.

Great plagues remaine for the vngodly:  
but who ſo putteth his truſt in the Lord,  
mercy imbraceth him on euery ſide, *Ps. 31.*

*Conſiderations touching thankſgiuing before  
and after meate.*

**Paul**, before he would preſume to eate,  
gaue thanks.

Chriſt likewise, before hee gaue the  
bread and fiſhes to the that were with him  
in the wildernes (yea although hee were  
Lord of all) looking vp to heauen, from  
whence commeth all goodnes, bleſſed it  
and gaue thanks, and brake it vnto them;  
the ſtore being ſmall, replenished many  
thouſands, and left many baſkets full :  
where-

wherefore take the blessings of God with thanks, and he will blesſe & ſanctifie them.

A Prayer before meate.

**O** bountifull God, bouchſafe to looke vpon our wants, and giue vs at this time thoſe things which may be to our comfort: ſanctifie theſe thy gifts, that our bodies being replenished, wee may be thankfull; and enioy at thy mercifull hands the bread of eternall life, to the reliefe of our poore ſoules, through Jeſus Chriſt our onely Saviour, Amen.

**W**hen God hath fed your poore bodies, be not therewith puſt vp with forgetfulneſſe what he requireth at your hands for his bleſſings, but in a reuerent and deuout manner, giue thanks; that he may continue his louing kindneſſe to your comfort vnto the end.

A Thankſgiuing after meate.

**W**e thanke thee moſt bountifull Lord, for this thy fatherly feeding our hungry bodies: ſo bouchſafe to feed our ſilly ſoules with the bread of eternall life, that after this life ended, we may aſcend where Chriſt is gone before, Amen.

Another

Another prayer to be said before meate.

**A**ll things depend vpon thy prouidence (O Lord) to receiue at thy hands due sustenance in time, conuenient. Thou giuest to them, and they gather it; thou openest thy hand, and they are satisfied with all things.

O heavenly father, which art the very fountaine and ful treasure of all goodnes, we beseech thee to shew thy mercies vpon vs thy childezen, and sanctifie these gifts which we receiue of thy mercifull liberality, granting vs grace to vse them soberly and purely, according to thy blessed will: so that thereby we may acknowledge thee to be the author and giuer of all good things; and aboue all, that wee may remember continually to seeke the spirituall food of thy word, wherewith our soules may be nourished euerlastingly, through our Saviour Christ, who is the true bread of life, which came downe from heauen, of whom whosoener eateth, shall liue for euer, and reigne with him in glory, eternally without end, Amen.

A thanksgiuing after meate.

**L**et all nations magnifie the Lord;  
let all people reioyce in praising and  
extolling

extolling his great mercies. For his fatherly kindnes is plentifully ſhewed forth vpon vs, and the truth of his promiſe endureth for euer.

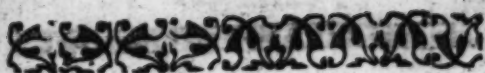
The prayer.

**V**W E render thanks vnto thee, O Lord God, for the manifold benefits which we continually receiue at thy bountifull hand: not only for that it hath pleased thee to ſeede vs in this preſent life, giuing to vs all things neceſſary for the ſame, but eſpecially, becauſe thou haſt of thy meere mercy faſhioned vs anew into an aſſured hope of a farre better life, the which thou haſt declared vnto vs by thy holy Goſpell.

Therefore wee humbly beſeech thee, O heauenly Father, that thou wilt not ſuffer our affections to bee intangled, or rooted in theſe earthly or corruptible things, but that we may alwaies haue our minds directed to thee on high, continually watching for the coming of our Lord and Sauour Chriſt, what time he ſhall appeare for our redemption. To whom with thee and the holy Ghoſt, bee all honour and glory for euer and euer. Amen.

O Lord increaſe our faith.

In



*To the godly Reader.*

I IN Pensue plight  
I put my pen to proue,  
O Of slender skill,  
What profit might arise,  
H His heuently hest  
To please, who sits aboue,  
N Now here let forth,  
Before thy zealous eyes.  
N Nought worth the phrase,  
Or finenesse, I confesse,  
O Or for his wisdome  
Who compiled it,  
R Regard it yet  
(O Reader) nathelesse  
D Disdaine it not,  
The matter is but fit  
E Each heart to haue  
And hold in price I knowe;  
N Now with me wise,  
Be not in speech my foe.

*Farewell.*

*Omnium in hoc uno versatur summa librorum  
Celestium toto corde timere Deum.*

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*FINIS.*

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